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A GUIDE TO THE Humble: OR AN EXPOSITION ON THE Common Prayer.

VIZ.

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By *THOMAS ELBOROW.*

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TO THE READER.

Courteous Reader,

I *Presume, and take it for granted, that thou wilt prove a Christian, and if thou art so more than in profession, I shall not question, but that thou wilt be kindly and Christianly a spyer of the faults and errors coming into this little Treatise, without my knowledge or approbation, and not prove rigidly censorious. I confess that I have been always very much an admirer (but yet no Idolizer) of all the Liturgick Offices, as they are now setled and established in the Church of* England, *and this induced me to write my* Exposition *upon the first part of the* Common-Prayer-Book, *and now to add this* Exposition *upon the latter part; what lies betwixt these two parts, I confess I have taken the like pains upon, but am not in a capacity to make publick, (Bricks cannot be made up to the full*

tale

...ere straw is wanting; and I am the more willing to keep my other Notes suppressed, till I can be assured that they, which are now adventur'd forth to publick view, can meet with a friendly acceptance, and in some measure attain the desired end, which they were written for. The end (I believe most Readers will agree with me so far) was not to perswade some People to have any better opinion of me for vindicating our Church, but all to have a better opinion of our Church, which to vindicate, may in the Opinion of some be crime enough. The eminent Men that stand by me in this very Treatise, are Persons so far from being thought mean and contemptible, by those who know how to value what is truly valuable, that they were indeed the glory and ornaments of our Nation, by exemplary living, as well as the Pillars of our Religion and Church, by their sound, sober, and profound learning; such as the most judicious Hooker, the most solid and searching Andrews, the most elaborate and learned Hammond, cum cæteris,..... I have not, I confess, given them those splendid titles, which they deserve, because they have by their own

works

The Epistle Dedicatory.

To the Virtuous, and Religious, and truly Christian Mrs. Anne Whalley, *Wife to* William Whalley, *Esq; of* Norton, *by* Gaulby *in* Leicestershire.

Dear Sister,

HOwever it was my great misfortune, by those who had a power to command me, and did, to be taken from you, and from Two Parishes upon the matter, wherein I am confident I wanted not the love of any, and I think none will complain either of my want of care or love to them, yet I have ever since my forced departure from you, had you in my thoughts, and a desire to leave some Memorial amongst you,

whereby you may bear me in your memories, when I am dead, and gone out of this World, which is ſo bad, that I want an Epithite to ſpeak what it is; I know you were always lovers of the Common-Prayer-Book, and if you loved me becauſe I loved it too, ye are the worthier to participate of ſome of theſe my poor endeavours upon it; To you I preſent them firſt, and chiefly, and if they meet with your acceptance, I queſtion not but they will be accepted by many others of the *Gentry* about you, to whom You may, if you pleaſe to command me, preſent them by Your own fair Hand, with my Prayers to God for You, and all Yours,

I remain Yours to ſerve You.

T. ELBOROWE.

works merited more than I can give, and exceeded all others praiſe or Eulogie; I durſt not preſume to walk theſe dark and intricate Paths, without ſuch bright and eminent guides, and if by them, and ſome other [illegible] whom I have not named, I can lead People to ſee that we have a true Church in England, *in whoſe boſom they may be ſafely nurſed and bred up, I have my deſire.* Farewel.

The *Errors* of the *Preſs* Corrected.

[illegible] Line 2. [illegible] ſincere and ſtrict Juſtice. p. 14. l. 14. r. Clerks. p. 17. l. 3. add in the Margin Rom. 4. 13. p. 122. l. 9. f. *thou*, r. *this*. p. 132. l. 5, 6, 7. r. *accidentium; jus eſt deſideriorum, jus eſt ſuperſtruendi extrinſecus*. p. 137. l. 11, 12. r. *all that is remarkable in*. p. 141. l. 2, 3. r. *συμβολα*. p. 173. l. 17. f. *my*, r. *any*. p. 179. l. penult. f. *as*, r. *than*. p. 217. l. 4. r. *in extremis*. p. 260. l. 6. r. *Lamers* f. *ſervants*. p. 273. l. 1. r. *Verſ.* 13.

Imprimatur,

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Tho. Tomkyns.

The ORDER *for the Visitation of the* SICK.

Rubrick.

When any Person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick Persons House shall say,

Note.

THis Office for the Visitation of the Sick, is undoubtedly grounded upon that advise of St. *James*, chap. 5. vers. 14. where the Person visited with sickness, being supposed not very well able to judge of his own estate, but one standing in need of spiritual directions and counsel, is exhorted and advised to call to his assistance some spiritual Person, the Bi-

ſhop, or whoſoever is by or under Him ordained for ſuch Offices. By Elders of the Church in that place, are primarily meant the Biſhops, who are *Seniores Chriſtianæ Congregationis*, called by *Polycarp*, πρεσβύτεροι. *Epiſt. ad Philip.* One part of whoſe Office was to be ὁπου ἀσθενοῦμεν πάντας ἐπισκεπτεῖς, To viſit all the Sick; To afford them their beſt directions, to pray to God with and for them. At the firſt, when the Church was ſmall, and the number of Diſciples not great, the Biſhop only attended with his Deacons did perform all the Offices of the Miniſterial function, the middle order which is now called the Presbyters, came not in till after the Church became numerous, and ſo the task of the Miniſtry too great to be diſcharged by the Biſhop alone. *Vid.* Dr. *Ham. Annot.* in *Act.* 11. verſ. 30. Now it is undoubtedly a work of the higheſt charity, a ſingular piece of piety and Chriſtianity, and an eminent branch of the Miniſterial function, for Miniſters carefully to attend upon this Office of viſiting the Sick. It is a Chriſtian Office, and an act of charity at all times to viſit

the People under their charge, and afford them all the ſpiritual helps and aids as they make diſcovery of their needs, but in time of ſickneſs when they are *in extremis*, then the Miniſters ought to be moſt diligent, and in no caſe to neglect it, ever remembring that of our Saviour, *I was ſick, and ye viſited me*, Matth. 25. 36. But eſpecially that of the Apoſtle, that they are Perſons who muſt give an account of their profitiency in the Goſpel, who are under their charge. *Heb.* 13. 17. I wiſh the Miniſters were ſo careful of their People, as to go to the Sick when they call or ſend for them, and that the People had ſo much reſpect for the Miniſters, and for themſelves too, as to ſend for them upon all occaſions, when ever they ſtand in need of any ſpiritual aids.

Peace be to this Houſe, and to all that dwell in it.

Note. This is clearly grounded upon that of our Saviour. *When ye come into an Houſe ſalute it*, ſay *peace*, that is, *all kind of proſperity be to this Houſe*, Matth. 10. 12, 13. Luk. 10. 5, 6. And if there be any

pious Perſon, or Son of Peace in the houſe capable of ſo great a bleſſing, then the bleſſing of peace ſhall reſt upon him, if not, the bleſſing ſhall return to the Miniſter, and the party viſited ſhall receive no advantage by the Miniſters coming to him, upon a deſign of ſo much charity.

Rubrick.

When he cometh into the ſick Mans preſence he ſhall ſay, kneeling down,

Remember not, Lord, our iniquities, &c.

Note. This ſhort Prayer is warranted from theſe Texts of Scripture, *Joel* 2.17. 1 *Pet.* 1. 18, 19. *Act.* 20.28. *Pſal.* 85.3.

Anſwer.

Spare us good Lord.

Note. This ſuppoſes a company joyned in Prayers with the Miniſter, and to return back, *Spare us good Lord*, in anſwer to the Miniſters, *Spare thy People* going before.

Rubrick.

Then the Miniſter ſhall ſay,

Let

Let us Pray.

Lord have mercy, &c.

Our Father which art in Heaven, &c.

Note. I have already often accounted for the frequent use of these in our divine Offices, and therefore I shall not now say any thing of them; only give me leave to insert this short Paraphrase upon the Lord's Prayer.

Our Father which art in Heaven,

O Lord God, our Heavenly Father, who art the giver of all goodness; who art the Father of our Lord Jesus Christ by nature, ours by grace and favour, who dwellest in Heaven the Throne of thy Majesty, the Seat of thy Glory, attended by myriads of Angels ready to take Commissions from Thee, in order to execute thy will and pleasure.

Hallowed be thy Name,

Send down thy grace unto us, and to all People, that we may glorifie thy great Name, as we ought to do. Let thy bles-

ſed and glorious Name be ever ſanctified by us, and by all that draw nigh unto Thee, may we never profane it in our common talk, abuſe it by deteſtable oaths or blaſphemies, nor vainly make uſe of it in words or works, profeſſing Thee with our Lips, and departing from Thee in our Lives.

Thy Kingdom come,

May the Scepter of thy Spirit ſo overrule our unruly Spirits, that we may worſhip Thee, ſerve Thee, and obey Thee, as we ought to do; Lord, remove from us the Kingdom of thy Juſtice, for if Thou ſhouldſt ſtrictly account with us, no fleſh could be juſtified; bring us into Thy Kingdom of Grace, that we may be comforted here, and into thy Kingdom of Glory, that we may be crowned hereafter.

Thy will be done in Earth, as it is in Heaven.

So long as we are to live in this Vale of miſery, let not our own wills, but Thy will be done in us, and by us, in our ſeveral ſtations, periods, and conditions; incline

cline our hearts unto Thee, that we may do all thy commands, ſincerely, readily, chearfully, and in ſome proportion to what is done by the bleſſed Saints and glorious Angels in Heaven, where there is no oppoſing, diſputing, or reſiſting of thy will.

Give us this Day our daily Bread,

And that we may go on the more cheerfully in the diſcharge of our duties, not taken off, nor interrupted by any anxious thoughts about the things of this life; We pray Thee to ſend us all things needful, both for our Souls and Bodies, the neceſſaries of our lives from day to day, proportion'd to every Mans being or ſuſtenance. Give us the day of our life, and the life of our days, our daily bread, victual, for the nouriſhing of our bodies, doctrinal, for the reforming of our lives, Sacramental, for the ſanctifying and ſaving of our Souls.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

We beſeech Thee alſo to be merciful

unto us, and to forgive us our ſins; puniſh not on us thoſe ſins, wherewith we have offended, and provoked Thee to puniſh us. Pardon all our ſins of impiety committed againſt Thee, of injuſtice and uncharitableneſs committed againſt our Neighbours; of intemperance and uncleanneſs committed againſt our ſelves. Theſe and all other ſins committed by us againſt thy Divine Majeſty, in thought, word, or deed; we pray Thee to pardon and paſs by, as we forgive all, who have any way, or at any time treſpaſſed againſt us in thought, word, or deed, in body, goods, or Name.

And lead us not into Temptation,

And to theſe bleſſings of thy Mercy in pardoning what is paſt, add that other of thy providence to preſerve us for the time to come. Suffer us not through our own corruptions, (which are very many) nor through the Devils malice (which is very great) to be brought into any temptation or ſnare, or to be intangled in any dangers or difficulties, which may not be eaſily ſupported by us.

But deliver us from evil.

But let it be thy pleasure to save and defend us in all dangers, ghostly and bodily, to keep us from all sin, and wickedness, from our ghostly enemy, and from everlasting death. Deliver us from the blandishments of the flesh, the allurements of the World, the plausible snares of the Devil. From external evils, internal evils, eternal evils; by thy grace from the evil of sin, by thy mercy from the evil of punishment, *Good Lord deliver us.*

For thine is the Kingdom, the power, and the glory, for ever and ever, Amen.

These and all other blessings of thy grace, goodness, mercy and Majesty, we trust Thou wilt bestow upon us of thy mercy and goodness, through our Lord Jesus Christ, *For thine is the Kingdom:* and we doubt not but that Thou art able to remove from us all those Evils and Judgments, which we have prayed to be delivered from, *For thine is the power;* Both which we beg at thy hands in order

to

to advance, and to ſet forth thy glory, *For thine is the glory.* To Thee therefore, Father, Son, and Holy Ghoſt, Three Perſons and One God, be aſcribed in our Prayers, and in our praiſes, all honour, glory, power, praiſe, might, majeſty, and dominion, to both Ages, the preſent, and the future, for the ever of this World, which hath an end, and the ever of that other World, which is without end.

Amen. Lord, ſo be it.

Miniſter.

O Lord ſave thy Servant, &c.
O Lord look down from Heaven, &c.
Hear us Almighty, and moſt merciful God and Saviour, &c.

Note. Theſe Prayers are all preſcribed and deliver'd in the very Scripture phraſe, ſo full of piety, charity, and devotion, and ſo fitted to all Perſons any way viſited or afflicted in mind, body, or eſtate, that I cannot conceive them liable to any the leaſt exception, they are moſt what taken out of the *Pſalter*, which is a rich Magazine of Devotions, furniſhing all

ſorts

ſorts of Men in all conditions both to praiſe God, and to pray unto him. *Pſal.* 20. verſ. 1, 2, 3, 4. *Pſal.* 25. verſ. 15, 16, 17, 18, 19. and other places out of the Book of *Pſalms*, will furniſh us not only with the materials, but alſo with the very phraſe and manner of expreſſions, whereof the forementioned Prayers are made and compoſed.

Rubrick.

Then ſhall the Miniſter exhort the ſick Perſon after this form, or other like.

Note. The Exhortation is left arbitrary for the Prieſt to uſe this or ſome other at his own choice, as he ſees occaſion adminiſtred to him from the Sick Perſon, for he is to apply his ſpiritual aids according to the Sick parties needs; yet this Exhortation framed by the Church is ſo formed, that a better cannot be deviſed to ſuit with all Mens conditions, however viſited and afflicted; and it is grounded upon theſe and the like places of Scripture, 1 *Sam.* 2. 6. *Job* 5. 17, 18. *Job* 12. 9, 10. *Job* 12. 14. *Job* 13. 15.

Job

Job 13. 26. *Job* 14. 16, 17. *Job* 16. 11, 12, 13, 14, 15, 16, 17. *Job* 19. 21. *Job* 19. 25, 26, 27. *Job* 23. 12, 13, 14. *Job* 27. 5, 6. *Psal.* 39. 7, 8, 9, 11, 12, 13. 1 *Sam.* 3. 18. *Jam.* 1. 2, 3. *Jam.* 4. 12. 1 *Thess.* 3. 3, 4. *Jam.* 4. 10. *Jam.* 5. 11. 1 *Pet.* 1. 5, 6, 7. 1 *Pet.* 4. 1, 2. 1 *Pet.* 4. 12, 13.

Rubrick.

If the Person visited be very Sick, then the Curate may end his Exhortation in this Place; or else proceed.

Note. By Curate in this Place is not meant only a ſtipendiary Miniſter, but every Rector, and ſpiritual Incumbant, who hath *Curam animarum.* He is left to uſe his diſcretion, either in lengthning out, or cutting ſhort his Exhortation, as he ſees the ſick party in a capacity to admit of any longer or ſhorter diſcourſe. The following part of the Exhortation is grounded upon theſe places of Scripture. *Heb.* 12. 6, 7, 8, 9, 10, 11. *Heb.* 12. 2, 3. *Rom.* 6. 3, 4, 5. *Rom.* 8. 29. *Luk.* 24. 26. 2 *Tim.* 2. 11, 12, 13. 1 *Pet.* 4. 13. 1 *Theſ.* 4. 14,

4. 14, 15, 16, 17. *Heb.* 10. 23. *Heb.* 9. 27. 2 *Cor.* 5. 10. *Rom.* 14. 10. 1 *Cor.* 11, 31, 32.

After this Exhortation, the Minister is to rehearse to the sick party the Articles of our faith, that the party may know whether he believes as a Christian Man should or no. Admirable is that saying of St. *Augustine*, *Male vivitur si de Deo non recte creditur*, we live ill, and dye so too, if we believe amiss of God. Heaven Gates are shut up against Male-fidians, as well as Nulli-fidians, and Soli-fidians. If our faith be wrong, all is wrong; Christian Religion is made up of these two constituent parts, a right faith, and a righteous life, as a right faith without a righteous life will not save us, so neither will a righteous life without a right belief. He, who lives justly, but blasphemes impiously, cannot be safe. *Vid. Haman Lestrange*, Alliance of Divine Offices. *pag.* 297. Dr. *Sparrow* Rational. *pag.* 327. Therefore this is a very considerable question put to the sick Person, whether he believes as a Christian ought to do, and there can be no better rule to try his faith

by

by than the Creed, which is the ſummary of all contained in both Teſtaments touching God the Father, Son, and Holy Ghoſt. *Auguſt. Serm. de Temp.* 137. *Ruffin. in Symbol. Tertull. de præſcript. Irenæus. lib.* 1. *c.* 3. & 19. Here I have aſſumed to my ſelf a liberty of inſerting this ſhort Expoſition following upon the Apoſtles Creed.

The Apoſtles Creed, or Rule of Faith.

Creed.

So called from the Latin word *Credo*, becauſe it contains our *Credenda*; it is *Lex credendorum*, all neceſſary points of faith are comprized in it. To believe what is laid down there is neceſſary, for all points in it are fundamentals; but to believe all deductions drawn from thence is not ſo abſolutely neceſſary, in regard they are but ſuperſtructures; in the fundamentals we ſhould all agree; and it were to be wiſhed we could agree alſo in the explication and application of the ſuperſtructures. *Lis de nugis, ha tamen nugæ ad ſeria ducant.*

The

The Apostles Creed.

So called, 1. Because they or their Disciples made it. *Tertul. Apolog. cont. gent. c.* 47. *August. Serm.* 5. *de Temp. c.* 2. *Cyprian. in Exposit. Symbol. Ruffin. in Symbol. n.* 10. It is very ancient, in use before the Epistle to the *Hebrews* was written. *Calvin* in *Heb.* 6. 1. It was in use before any part of the New Testament. *Irenæus, lib.* 3. *c.* 4.

2. Because it contains the chief heads of the Apostles Doctrine. It is as a rich Treasure digg'd out of the Golden Mines of the Apostles.

The Object of the Creed.

1. God, Father, Son, and Holy Ghost.
2. The Church of God.

The general Heads of it.

1. Touching God the Father, and the Worlds Creation.
2. Touching God the Son, and Mankinds Redemption.
3. Touching God the Holy Ghost, and the Churches Sanctification.

As concerning the Church, it treats,

1. Of her signal properties.
2. Of her sublime priviledges.

The

The particular Heads of it.

Twelve Articles or Joynts knitting together, the whole Body of Christian faith. *Fides una & copulativa.*

The 1. Article.

I believe in God the Father Almighty, Maker of Heaven and Earth.

Where Note, 1. The Act, *Believe*. The Christian Religion is a Religion of faith; wherein Reason is not so properly contradicted, as raised up to a higher pitch, and supernaturaliz'd. Our Saviour did not clear *Nicodemus* his *Quomodo*, by any Arguments of Reason, but resolved the great mystery of Regeneration into a principle of faith. *John* 3. *Tertullian*'s answer to *Marcion* was, *Ideo verum quia impossibile*. This honour hath the Christian Religion above others, that it rests upon surer Principles, than carnal Arguments. 1 *Cor.* 1. 20. *Luc.* 5. 22. The first Lesson taught in *Socrates* School was silence; and in *Aristotles* to rest in the judgment of their Master.

Rom. 1. 16.
Hebrews 11.
1 *John* 5. 4.
Hebr. 10. 23.
1 *Tim.* 3. 9.
1 *Tim.* 3. 16.

So

So in Christs School, *Oportet discentem credere*. We must not reason much about matters of Religion, but piously rest in them. *Pruritus disputandi scabies ecclesiæ*; it would be more for the honour of our Christian Religion, did we practise more, and dispute less. *Minus Scientiæ* might be allowed, as to unnecessaries, had we *Plus Conscientiæ*, as to necessaries.

2. The Personality, *I*; we must pray for others, but believe for our selves. We may put others into our *Pater-noster*, we must put only our selves into our Creed. No Mans faith can do us good, but our own, we cannot believe by an Atturney, nor be saved by a Proxie. We are received into the bosom of the Church, upon the faith of the Church, but when we are arrived up to the use of our reason, we must make confession with our own mouths, and make a particular application of these general Heads to our own comfort.

Habak. 2. 4.

Matth. 9. 22.

Luke 7. 50.

3. The Object, GOD, in God. *Credere Deum*; That he is. *Credere Deo*; That he

he is true, cannot be deceived himself, will not deceive us. *Credere in Deum*; Because a Father, so willing to hear us, and because Almighty, so able to help us. To believe in God, is, *Facere voluntatem Dei*; to do as God would have us. God is here manifested to us.

1. By his Title. Father. *Principium Deitatis.*

2. By his Attribute. Almighty. He can do whatever implies not a contradiction in it self, or argues not imperfection in him.

3. By his Works. Maker of Heaven and Earth, *Seculum Speculum. Creatura index Creatoris. Artificem commendat opus.* Let any make such a World, and let him be God: He made something of nothing, and of that something, all things; How can we distrust that God, who hath proved Himself thus Omnipotent?

Psal. 33. 6.
Psal. 95. 5.
Psal. 96. 5.
Psal. 104. 24.
Psal. 121. 2.
Psal. 124. 8.
Psal. 134. 3.
Hebrews 1. 2.
Act. 17. 24. 26

2. *Article.*

And, *I believe in Jesus Christ his only Son our Lord.* John 3. 18. Rom. 3. 26. Philip. 1. 29. John 14. 1.

This part of the *Creed* treats of Man's Redemption, wherein we are to observe the Titles, and in Them the Natures and Offices of our Redeemer.

1. *Jesus.* So a Saviour. *Matth.* 1. 21.

2. *Christ.* So a Saviour anointed. *Mat.* 1. 16. *Matth.* 16. 16. *John* 4. 25. 29. That is, anointed with the Holy Ghost; the fulness of grace in him, and from his fulness do we receive. *John* 1. 16. *Colos.* 1. 19. Others, *Christi Domini*; He *Christus Dominus.* The anointing powred down upon him, dropt down upon others. He anointed above his fellows. *Psal.* 45. Others anointed Kings; so *David.* Priests, so *Aaron*; Prophets, so *Elisha.* None King, Priest, and Prophet, but He. *Melchizedeck* King and Priest; *David* King and Prophet; *Samuel* Priest and Prophet; these saving Offices met doubly in others, but in Him they all meet. Who is *David's* Priest. *Psal.* 110.

Jeremie's King. *Jerem.* 23. 5. *Moſes* Prophet. *Deut.* 18. 15. As a King, he redeems us from danger, as a Prieſt from ſin, as a Prophet from error.

3. *His only Son.* There his Divine Nature, of the ſame Power, Majeſty, and Eternity with the Father: *John* 5. 26. *John* 10. 30. 1 *John* 4. 15. *John* 3. 16.

4. *Our Lord.* There his humane nature. *Noſtram aſſumpſit naturam, non depoſuit ſuam.*

Ours. 1. By Gift. *John* 3. 16.
2. By Faith. *Epheſ.* 3. 17.

Lord. 1. By Creation. *John* 1. 3.
2. By Redemption. *Gal.* 3. 13.
3. By Dominion. *Mat.* 28. 18.

All redeemed by Him, though all not actually ſaved by Him; as many *Iſraelites* came out of *Ægypt*, which dropt ſhort of *Canaan*. That all are not ſaved, is from our own default, not any defect in the meritorious price of our Redemption. *Incredulitas facit eſſe paucorum, quod alias eſſet commune omnium beneficium.*

3. Article.

Who was conceived by the Holy Ghoſt, Matth. 1. 18, 20.

Born of the Virgin Mary. Luke 1.27. Iſay 7. 14.

This Article ſets before us Chriſt's Humanity, as the former did chiefly his Divinity; which is proved.

1. From his myſterious Incarnation, and Conception.
2. From his miraculous Birth and Nativity.

Requiſit it was that He ſhould be God and Man, who was to Redeem Man to God, and to Reconcile God to Man. Fit He ſhould be one of both, who was to make both one. A *Jacob's* Ladder in this coupling Earth to Heaven, ſtanding upon Earth as Man, reaching up to Heaven, as GOD.

4. Article.

Who ſuffred under Pontius Pilate, was crucified, dead, and buried, and deſcended into Hell.

This and the Article preceding ſhews

how, and by what means the work of Man's Redemption was wrought: For as to Redeem us was the thing chiefly intended, so it was done by steps, and there were many intervening acts to bring it about.

1. His mysterious Conception. *By the Holy Ghost.*

2. His miraculous Nativity. *Of the Virgin Mary.*

3. His active obedience, and holy life included in both; for He could not possibly sin, whose Conception was so holy, and Birth so pure.

4. His passive obedience, and meritorious death; wherein we are to consider.

1. That He suffred; this He did from the Cradle to the Grave, from the Cratch to the Cross. The whole History of his sufferings are recorded at large in the Four Evangelists; all comprized in these words; *He suffred under Pontius Pilate, was crucified, dead and buried.* Whence Note.

1. The who. *He.*

2. The what. *Suffered.*

3. By and under whom. *Pontius Pilate*; one of the Chief to be noted in that foul murder;

murder; For he was the Magiſtrate then in being, the Judg who ſwayed the whole Bench, although the People ſway'd him.

4. What manner of death he ſuffred. *Was crucified.* Which is marked out in Scripture for an accurſed death; wherein was both pain and ſhame, and that to the higheſt aggravation of his ſuffrings.

5. That he ſuffred death; *for dead.*

6. That he was really dead; *for buried.*

The words following are not to be underſtood of any part of his humiliation, but of the firſt degree of his exaltation. Where by Hell we are to underſtand the place of the damned. *Auguſt. Epiſt. 99. Ne ipſos quidem inferos uſpiam ſcripturarum locis in bono appellatos potui reperire.* So he. *Vid. Auguſt. de Geneſ. ad Lit. lib.* 12. *c.* 33. By his deſcent, we are to underſtand, that as in his Body he deſcended into the Bowels of the Earth, ſo in his Soul ſeparated from his Body: *He deſcended into Hell. Vid.* Dr. *Howel's* Catechiſm. *in Locum. Artic.* 3. *Edward. Reg.* 6*ti. Artic.* 3. *Elizabeth.* 1562. and *Artic.* 1. *Vid. Auguſt. Epiſt.* 99. *Athanaſ. Symbol. Tertul. de anim. c.* 55. The end of his deſcending

was to dissolve the power of Hell, *Aug. Epist. 99.* To triumph over Hell, and to fulfill that of the Prophet. *Hos.* 13.14.

5. Article.

The Third Day He rose again from the Dead.

This Article presents us with *Christ's* Triumphant return from Death to Life. *Act.* 10.40, 41. 1 *Cor.* 15.4. 2 *Cor.* 5.15. Whence we may observe,

1. That he is risen.
2. That we shall rise.

For, *Resurrexit solus, sed non totus.* He is *Primitiæ dormientium.*

6. Article.

He ascended into Heaven. And sitteth at the right hand of God the Father Almighty.

In this Article is noted to us *Christ's* Exaltation into Heaven, and his investing with all Power and Rule, for the Father did put all Authority into the Sons hands; and as Kings at their Inaugurations give gifts to Men, so did He. *Act.* 2. 33, 34.

33, 34, 35, 36. *Act.* 1. 9. *Ephes.* 4. 8, 9, 10. *Philip.* 2. 9, 10. *Coloss.* 1. 16, 17, 18. *Coloss.* 2. 10. *Matth.* 22. 44. *Luc.* 22. 69. *Rom.* 8. 34. *Ephes.* 1. 20, 21, 22.

7. Article.

From thence He shall come to judg both the quick and the dead.

This Article speaks of *Christ's* second coming at the end of the World, and the Consummation of all things; a coming much differing from the first; then he came as a Lamb, now as a Lion; then in weakness, now in Power; then in ignominy, now in glory; then in the Cloud of our Flesh, now in the Clouds of Heaven; then to be judged, now to Judg. *Note* 1. Who shall come, *He.* 2. Whence, *from Heaven.* 3. When. No time set, it is certain come he shall, but most uncertain when, *Latet ille dies, ut observentur omnes.* 4. What to do, *To judge.* 5. Whom. *The quick, and dead.* Act. 10. 38. 40, 41. Rom. 2. 16. 2 *Tim.* 1. 8. Jam. 5. 9.

8. Article.

I believe in the Holy Ghost.

This

This Article is touching the third Person in the sacred Trinity, the Author of Mans Sanctification; wherein we are to Note,

1. The Divinity. *I believe in*, which we could not do, was he not God.

2. His Nature. *A Spirit*, an holy spirit.

3. His Nature and Office both. *Holy*.

He is so. *The highest Holy*.

He makes us so. He is *Spiritus Sanctus, & Spiritus sanctificans*, 1 Cor. 1. 2. 22. 1 Pet. 1. 2.

9. Article.

I believe there is an Holy Catholick Church, which is a Communion of Saints.

As the other Articles were touching God, and the chief works of God, Creation, Redemption, Sanctification; } attributed to } the Father. the Son. the holy Ghost.

So this and the following Articles are touching the People of God; called a Church, or the Lords People, Catholick, for time and place, Apostolick, for faith and government, Holy and a Communi-

on

on of Saints, because sanctified in Baptism by the holy Spirit, and dedicate to the service of God, which is an holy service.

Note 1. There is a Church.
2. There is but one.
3. It is distinguished from other Societies by these badges or marks.
1. Holy.
2. Catholick.
3. Apostolick.
4. A Communion of Saints.

Ephes. 4. 15. 1 *Cor.* 1. 2. *Ephes.* 1. 22. *Ephes.* 5. 25. *Ephes.* 2. 14. *Revel.* 1. 5. *Ephes.* 4. 4. *Ephes.* 1. 3, 4. *Ephes.* 5. 27. *Heb.* 12. 22. *Jude* 1. 3. *Heb.* 8. 1. *John* 1. 7.

10*th*. 11*th*. 12*th*. Article.

I believe there is a Remission of Sins, Resurrection of the Body, and Life Everlasting.

In these last Articles are contained the priviledges, and special immunities of the People of God.

1. Touching the Soul. *Remission.*
2. Touching the Body. *Resurrection.*
3. Touching both. *Life Everlasting.*

Amen.

Amen. So it is. I believe, Lord help my unbelief.

Note here once for all, that a very great part of the Service-Book, or Common-Prayer, may be resolved into this *Creed*, and was the Method of the Common-Prayer warily and considerately observed, the Apostles Creed would need no other explication then what the Church in her Liturgick Office hath in one part or other, one office or other clearly made out to our hands. I am very confident the Service-Book cannot be faulty in any one thing, unless it will be confest that this confession of faith, according to which most of the Service is composed, be faulty also. 1. The *Te Deum*. The *Athanasian*, and the *Nicene* Creeds, are but explications of this, and the growth of heresies in the Church, gave the occasion to those explications, that the Members of the Church might be the better secured from the infection of them. 2. The *Gloria patri*, &c. so often repeated, is but a shorter confession of the Trinity, which this Creed teacheth us to believe in. 3. The Lord have mercy. Christ have mercy, *&c.*

Lord

Lord have mercy, *&c.* which is the leſſer Litany, uſed in all Divine Offices, is of the ſame uſe and deſign. 4. The greater Litany, which begins, *O God the Father of Heaven*, &c. is, as to the firſt part of it, the very ſame; and thoſe paſſages in it, which ſome ſcruple at, *By the myſtery of thy holy Incarnation*, &c. is but a pathetical enumeration of all thoſe acts and paſſages of our Redeemer mention'd in this Creed, by which we pray for deliverance, and without which our deliverance we pray for could not poſſibly be obtain'd. 5. Many of the Collects, Epiſtles, and Goſpels for the Dominicals, and Feſtivals may be reduced to this Creed, and may ſerve for a clear explication of it. As that for *Trinity-Sunday* to the whole Creed. The Prayer for Rain. In time of dearth and Famine, with many other Collects, to the firſt Article. The laſt Prayer but one in the Viſitation of the Sick, to the ſecond Article, as alſo many other Prayers and Collects. The Collects for the Annunciation, and the Nativity, to the third Article. The Collect for the Sunday next before *Eaſter*, and

the

the first Collect for good Friday, to the fourth Article. The Collect and Epistle for *Easter* Even. The Anthems, Collect, Epistle, and Gospel for *Easter* Day, for Monday and Tuesday in *Easter*-Week for the first and second Sunday after *Easter*, to the fifth Article. The Collect, Epistle, and Gospel for *Ascension*-Day, and the Collect for the Sunday after *Ascension*, to the sixth Article. The Collect for the first Sunday in *Advent*, to the seventh Article. The Collects, Epistles, and Gospels for *Whitsunday*, Monday and Tuesday in *Whitsun*-Week, and the second Collect for good Friday, to the eighth Article. The Collect for the 24th. Sunday after *Trinity*, for all the Festivals of the Apostles and Evangelists, especially for all Saints, to the 9th. Article. The Confession and Absolution at the beginning of the Service-Book, the Absolution and following Collect in the Visitation of the Sick. The general confession in the Office for the Communion, and the Absolution, together with many other Collects and Prayers, to the tenth Article. The most part of the Office for the Burial of the

dead,

dead, and many other passages in the Service-Book, as the Collect for the second Sunday in *Advent*, to the eleventh and twelfth Article. Hither all the Festivals touching Christ, the Apostles, and Evangelists, together with the Collects, Epistles, and Gospels, proper Lessons, and proper *Psalms* may be reduced; and may serve not only to explain every Article in the Creed, but to imprint it in our memories, that it may have the greater influence upon our lives. So that I very much wonder that any People can be offended at the Service-Book, it being of so admirable contrivance, and so singularly useful, would People but follow, and observe as well, as follow the Churches method. I could easily reduce the most of it to the Lord's Prayer, Apostles Creed, and Ten Commandements.

After the Minister hath rehearsed the Articles of the Faith, the sick Person is to return this Answer:

All this I stedfastly believe.

That by it, the Minister may be assured that the sick Person believes as a Christian ought to do, and so may proceed to

the

the other part of the Office in that order, as the Church directs.

Rubrick.

Then shall the Minister examine, &c.

Note. It is not enough that the sick Person declare his assent to all the Articles of Faith contained in the Creed, but that his faith may appear sound and sincere, and be in some sort evidenced to the Minister, that so it is, by the fruits and effects of it, the Minister is to examine him further, touching his life and conversation. 1. Touching his charity, without which a bare profession of faith is nothing worth, *Fides non est fides nisi charitate formata.* As charity will accompany us to Heaven, so there is no hopes of going to Heaven without it. The sick Person, when he leaves the World, must forgive the World, and, as the *Athenian* turn'd his Cup of Poyson into a Cup of Charity, so a dying Christian should digest every injury done to him, and requite it with a kindness, rather than meditate a Revenge, as did our late glorious

Martyr

Martyr King *Charles* I. of bleſſed memory, whom I ſhould commend for the only Preſident of this kind, moſt ſignally imitable, only we have a fairer original pattern of Charity to tranſcribe after, and that is, our bleſſed Saviour, who, when he was nailed to the Croſs, was, *Liber charitatis explicatus. Patebant viſcera per vulnera.* As he commended forgiveneſs of injuries to us for an Aphoriſm. *Matth. 6.* 14, 15. making our pardoning others to be as a condition annexed to Gods pardoning us. So he inforc'd it on by his own practiſe. *Luk.* 23. 34. *In perſecutione poſitus pro perſequentibus orabat*; what his laſt and dying words were *in Cruce*, ſuch ſhould be ours in *Extrema hac luce.* He dies deſperately, who dies uncharitably; how can he expect forgiveneſs from God, who forgives not Man? The parable of the *Servus nequam. Matth.* 18. 33, 34. may caution us to let go wrath and malice, before we leave the World. 2. The ſick Perſon is to be examin'd, how he ſtands diſpoſed to make ſatisfaction to thoſe he hath done injury to. For without this, Repentance will not

profit, because it can hardly be true and sincere without restitution. *Fingitur non agitur. Non remittitur peccatum nisi restituatur ablatum. August. Epist. 5. Chrysost. Homil.* 15. in *Matth.* Now in the business of restitution, it is intended only so far to be made by the Sick party, as that the party injur'd may be no looser by him. That he restore what he took away, if it be possible. *Ezek.* 33. 14, 15. if not that, yet to have a will and heart so to do, God will accept of a *Quod potuit*, so far as we are able in such a case. *Pro facto reputat Deus, quod homo quidem vere voluit, sed non valuit adimplere. 2 Cor.* 8. 12. If a Man does according to his ability, that shall be accepted at Gods hands, and rewarded, neither shall that be expected from him, which he is not able to do. Now in regard of a late prejudice against Ministers, and their maintenance, which bad Men, by the advantage of bad times have contracted, People have been more inclined to injure, rob, and defraud their Ministers than any other, to the very great scandal of Christian profession, therefore it is not amiss in this place to give some

account

account of mortuaries which are ſtill in force: by *Statut.* 21. *Henri.* 8*vi. c.* 6. the end of them, and how they became due; it was upon a general preſumption that the deceaſed party did fail in the payment of his dues to the Miniſter. *Vid. Haman Leſtrange*, Alliance of divine offices. *pag.* 304. *Dugdal. deſcript. Warwick. pag.* 679. *Laſtly*, The Miniſter is to exhort the ſick Perſon to ſettle his Eſtate, a thing better done in time of health, that when they come to dye, they may have nothing elſe to think on, but to ſecure their future eſtate; indeed a minutes time loſt in this extremity, may looſe a Man Heaven. Therefore in time of health, let a Man ſet his Houſe in order, and not defer it till the evil days come. The only full imployment for a ſick Man is to prepare to dye, which ſhould be the work of his whole life, but now he is to intend it and nothing elſe, make it his *Hoc age*, his *Unum neceſſarium*. In his life time, and time of ſanity, he ſhould keep his Lamp burning, and prepare his Oyl, but *in extremis*, he ſhould trim it, and get it in a readineſs, that he may have nothing to do, but to

go forth to meet him, when the Bridegroom calls. Again, the Minister is to exhort the sick Person, if he be of ability to be liberal to the poor; For this is to have mercy upon our own Souls: In not forgetting the Poor, we remember our selvs. This is *Christum scribere hæredem*, to make Christ our Heir. *Manus pauperis est thesaurus Christi.* The poor Man's hand is *Christ*'s treasury. When the poor receives from us, *Christ* stands by, and reaches out his hand to receive with them. *Mat.* 25. 40. This is *Ars quæstuosissima.* For by thus parting with the Riches, which we cannot keep, we may gain those Riches, which we cannot lose. *Quas dederis solas semper habebis opes.* This is not to throw away our Riches, but to lay them out with such prudence, as to make friends of the unrighteous Mammon. *Luk.* 16. 9. This is to make provision for our future estate, by so using the fading wealth, which is intrusted to us here, that when these transitory comforts forsake us, we may be received into Heaven. A duty very necessary at all times, but most needful then, when we are going to give up our accounts,

counts to God: for nothing ſeems more powerful to procure abſolution at God's hands, than liberality to the Poor. *Mat.* 25. 34, 35. Our charity cannot be compleat without this, it is not enough to forgive injuries, but to give almes; this is called doing good, and they, in whom this grace hath abounded, are ſaid to be rich in good works. 1 *Tim.* 6. 17, 18, 19. What we do for the poor, we do for our ſelves too, more for our ſelves then for them; this is to do our ſelves good, this is to lay up for our ſelves; this is to lay a ſure foundation, and to make a ſure and certain ground work of the uncertainty of Riches. Our good works are our only moveables, which ſhall follow us to another World, and no time more ſeaſonable for them then ſickneſs, when we are packing up to be gone. As Charity is *Vita Sanctorum*, ſo is it *Comes defunctorum*. But he who deſires more upon this argument, let him read Biſhop *Andrew's* Sermon, on 1 *Tim.* 6. 17, 18, 19. and his Funeral Sermon, on *Heb.* 13. 16. There is only one thing more I am to account for, and that is the ſick Perſons ſpecial confeſ-

ſion of his ſins, if he feel his Conſcience troubled, and the Miniſters Perſonal abſolving of him, if the ſick Party humbly and heartily deſire it. Touching the firſt, it cannot be meant of that auricular confeſſion, which is corruptly practiſed, for no more is intended by it, then that the Miniſter ſhould contribute his utmoſt aid and aſſiſtance towards the removal of that great burden of guilt, which by reaſon of ſin may lie upon the ſick Man's Conſcience. This the Miniſters ought to do, for this very end and purpoſe is the Miniſtry of reconciliation committed unto them, they have a Commiſſion granted them to give reconciliation, peace, pardon, and abſolution to ſinners, upon their ſincere repentance, and renewing of their lives. And the Tenure of their Commiſſion is this, That God hath uſed *Chriſt* as a means to make peace between Him and the ſinful World, not by pardoning their ſins, whilſt they remain in them, but by admitting them to repentance, by calling them, and uſing admirable methods of mercy in revealing himſelf unto them; which word of reconci-

liation

liation is put into the Miniſters hands, that they may upon all needful occaſions make known the means of grace, and adviſe and perſwade all who need it, eſpecially the ſick and grieved in conſcience, to make uſe of it. The Miniſters imployment is to be as Negotiators for *Chriſt*, to ſupply *Chriſt*'s place on earth, and to treat with Men after the ſame manner, as *Chriſt* did when he was upon the Earth, by calling them to repentance, and beſeeching them to reform their lives, and make themſelves capable of the return of God's favour to them. 2 *Cor.* 5. 18, 19, 20. When the Miniſter hath done this, and the ſick party hath received ſome large meaſure of ſatisfaction from him, then upon his ſerious and unfeigned repentance (if it be deſired) he is to give him abſolution, ſaying, *I abſolve thee*, &c. But here we are to take notice, that there are three opinions, touching the Miniſters abſolution. 1. That it is only optative and precarious: So in the Abſolution for the Communion-Office. 2. That it is only declaratory pronouncing the Penitent abſolved, by applying God's pro-

miſes to the ſigns of his contrition: So in the Abſolution at the beginning of the Service-Book. 3. That it is Authoritative, as deriving Power and Commiſſion from God, not only to declare the party abſolved, but to abſolve him in words, denoting the firſt Perſon, ſo in this Office for the Viſitation of the Sick; not that the Miniſter can abſolve any whom God abſolves not, or that any ſick Perſon can receive any benefit of abſolution, but upon the condition of his ſound and ſincere repentance. The power of abſolution is, 1. Abſolute and original, which belongs only to God. *Mark* 2. 8. 2. Delegate, and in the Charter of the Church, belonging to the Miniſters, and them only. *Matth.* 16. 19. *Matth.* 18. 18. *John* 29. 23. *Vid.* Biſhop *Andrew's* Serm. *in Locum.* See the Form of Ordination of Prieſts. *Vid. Montag. Appell. Cæſar. cap.* 35. 36. *Vid. Fiſher* Viſitation of the Sick upon the Service-Book, *lib.* 1: *c.* 16. *Vid. Reeve* B. D. his Chriſtian Divinity out of the Service-Book. *cap.* 63. *Vid.* Biſhop *Morton*, in his appeal. *pag.* 270. *Sacerdos utitur ipſiſſima Chriſti poteſtate in remittendis*

tendis peccatis. Bullinger in Diatrib. pag. 267. Sacerdos absolvendo confitentem pronunciat absolutum non remittit peccatum. Sacerdotes dimittunt ostendendo, & manifestando; habent se ad modum demonstrantis, non directe, sed dispositive, ea adhibent per quæ Deus dimittit peccata, & dat gratiam. Aliter Deus solvit, vel ligat, aliter ecclesia. Vid. Montag. appell. Cæsar. cap. 36.

Our Lord Jesus Christ, &c. *Note*, This absolution is grounded on *Matth.* 16. 19. *Matth.* 18. 18. *John* 29. 23. And here the Minister first prays to God to absolve before he absolves himself, and what he doth he doth in the Name of the Trinity, acts so far as he receives Power and Commission from the Trinity, and no further.

Rubrick.

And then the Priest shall say the Collect following,

Let us Pray.

O most merciful God, &c.

Note. This is the Principle and chief Prayer in the Office, every word grounded

ed upon Scripture, and therefore, *Let us pray*, is prefixed to make the Minister and People present, more intent upon it, and serious and fervent in it. It is grounded upon many clear Texts of Scripture, not only the Materials of it, but the very phrase is taken out of the Scripture. *Jam.* 5. 14, 15. *Heb.* 8. 12. *Psal.* 51. &c.

Rubrick.

Then shall the Minister say this Psalm.

Psal. 71.

Note. This *Psalm* is a Prayer for deliverance in time of distress, which happens to a Man in the latter end of his life; and therefore very fitly is it made to bear a part in this Office.

Paraphrase.

Vers. 1. *Lord, all my trust and confidence is in Thee; I trust not in any secular aid, but depend upon Thee only: Let not my dependance on Thee be disappointed and frustrated.*

Vers. 2. *Thou art the Patron of all, who are*

are in distress, and hast promised relief to all, who constantly wait on Thee for it; Lord grant me a portion in this thy promised mercy, and let thy faithfulness and mercy give me a seasonable deliverance at this time.

Vers. 3. *Be Thou my sure place of retreat, to which I may resort in this time of danger, and grant me the performance of that mercy, which Thou hast promised to all, who constantly depend upon thee for it.*

Vers. 4. *Keep me out of the snares of the wicked, and let not the enemy of Souls have any advantage over me, nor approach to hurt me.*

Vers. 5. *I have ever depended, and relied upon Thee, as thy Creature and peculiar Client.*

Vers. 6. *I acknowledge it thy work of continual protection, by which I have been supported every hour of my life, and it is of thy primary gift, that I ever had any being in the World, for both which I am obliged continually to bless thy Name.*

Vers. 7. *Some carnal Men may wonder to hear me talk of relief from Heaven, who am brought so low in the eye of Man; but yet I am not disheartned at this, I know whom*

I trust, and there is no security like my dependance upon Thee;

Verſ. 8. *Therefore be pleaſed to ſend me relief, that ſo I may be able to confute thoſe vain Men, and divulge to others the glorious advantages of thy ſervice;*

Verſ. 9. *Reject me not, O God, now I am in the Wane of my Age, feeble, and deſtitute of ſtrength, for I have none to flie unto, but Thee only.*

Verſ. 10. and 11. *Refute the obloquies of thoſe, who look upon me as a Perſon forſaken of God, and confute their raſh deſcants upon me, by ſending me a moſt gracious deliverance.*

Verſ. 12. *Ariſe ſpeedily, O God, to my relief, who have no other dependance but on Thee.*

Verſ. 13. *So ſhall thoſe vain Perſons be brought to ſhame, by ſeeing themſelves fruſtrate and diſappointed.*

Verſ. 14. *What-ever they talk and diſcourſe, they ſhall not drive me from my faſt and ſure hold, nor from proclaiming to all Men the exceeding goodneſs of that God, on whom I wait. The leſs reaſon they conceive I have ſo to do, ſtill the more will I magni-*

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ſie thy greatneſs, and profeſs my dependance on Thee.

Verſ. 15. *My mouth ſhall number thy faithful and gracious dealings toward me, though I know not the number of them; I will ſpend my whole life in this task, and when I have ſo done, I will confeſs my ſelf to fall far ſhort of giving Thee thy due praiſes, for thy goodneſs towards thy Servant is infinitely above the imperfect meaſures either of my valuation or expreſſion.*

Verſ. 16. *What-ever I do, or undertake, ſhall not be in any confidence of my own ſtrength, but in a full reliance on thine; I will never talk of any ſecurity, but that which I hold by thy free mercy and fidelity, by which thou art obliged to perform thy promiſe, and never to forſake thoſe who depend on Thee.*

Verſ. 17. *Bleſſed God, I have had experience of thy wonderful acts of power and goodneſs towards me from the firſt part of mine Age, and I have made declaration of them accordingly.*

Verſ. 18. *Do not now with-draw from me in my declining Years, wherein I moſt ſtand in need of thy ſupport, but afford me*

matter

matter of continual acknowledgements, that I may proclaim thy attributes to many more than yet I have done, and live to be an instrument of bringing in those to thy service, who are not yet born.

Verſ. 19. *How infinitely great, O Lord, is thy bounty? How glorious are thy works of power and goodneſs? There is none, that can in the leaſt be compared with thee!*

Verſ. 20. *Thou haſt ſuffred me to fall into great afflictions and diſtreſſes, yet I doubt not either of thy power or will to reſtore me again, and to reſcue me out of the loweſt, and moſt diſconſolate ſtate.*

Verſ. 21. *Thou canſt return upon me in mercy, and bring more comforts than thou tookeſt away, by turning thy face from me.*

Verſ. 22. *For this, and all thy rich mercies will I in moſt ſolemn manner exalt and praiſe thy Name, O thou great and only God of Heaven, who thus graciouſly revealeſt thy ſelf to thy People.*

Verſ. 23. *And this ſhall be to me the moſt joyful imployment in the World, joy to my tongue, being honoured to be the inſtrument of thy praiſes, joy to my very life being reſcued by thee from ſuch preſent dangers.*

Verſ.

Verſ. 24. *And as it ſhall be the moſt pleaſant, ſo the moſt conſtant imployment of my life, to declare thy mercy, and the performance of all thy good promiſes to me, in ſecuring me from ſo great a danger, and ſending me ſo gracious a deliverance. For which, and for all. Glory be to the Father,* &c.

Halleluiah.

Adding this.

O Saviour of the World, who by thy Croſs, *&c.* John 3.17. 1 Pet.1.18,19.

Then ſhall the Miniſter ſay,

The Almighty Lord, *&c.* Pſal. 18. 1. Philip. 3. 10,11. Act.4. 12.

And after that ſhall ſay,

Unto God's gracious mercy and protection, *&c.* Numb.6.24,25,26.

Note. Here are now added to this Office four admirable Prayers compoſed in the very Scripture-phraſe.

1. For a ſick Child.

2. For a ſick Perſon, when there appeareth ſmall hope of recovery.

3. For

3. For a sick Person at the point of departure.

4. For Persons troubled in mind, or in conscience.

All which Prayers may with a very little pains taking be clearly, and almost verbatim extracted out of the Scriptures; in all which I cannot enough admire, as the Churches prudence in their composure, so also her care in making so necessary a provision for all Persons, who are any ways grieved or afflicted.

The Communion of the Sick.

Rubrick.

For as much as all mortal Men be subject, &c.

Note. The Communion is to be received by every Parishioner at the least thrice a Year, whereof the Feast of *Easter* to be one. *Can.* 21. *Eccles. Anglican.*

Nicen. Can. 13. *cod. Eccl. univers.*

The administration of this Sacrament to Christians *in extremis*, was reputed by the Primitive Fathers a very necessary dispensation, so necessary, that they indulged

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it in that extremity, to ſuch as were excommunicated by the cenſures of the Church. *Concil. 1. Nicen. Can. 13. Bucer* ſaith, this Office is framed according to the Rule of Holy Scripture. *Cenſur. pag.* 487. The *Argentine* or *Strasburgh* exiles had in their Liturgy an Office intitled, *De Euchariſtia miniſtranda ægrotis.*

The Communion for the Sick is uſed in moſt reformed Churches, when any ſick Perſon deſireth it, and the ſame proviſion is made for a number to Communicate, as is here made in our Rubrick. *Vid. Durel.* Conformity of other reformed Churches with the Reformed Churches of *England. pag.* 49. Mr. *Calvin* pleads very much for it. *Epiſt.* 361. 363. This is *Ultimum Viaticum. Vid.* Dr. *Sparrow. Rational. pag.* 333, 334, &c. It is to be adminiſtred to all dying Perſons deſiring it, in caſe they are found fit to receive it. *Vid. Cyprian. Epiſt.* 54. The Sacrament is a great defenſative in the laſt Hour, when the Devil is doing his laſt and worſt. *Vid. Concil.* 4. *Carthag. Can.* 76, 78. *Concil. Auraſ. Can.* 3. *Concil. Vaſ.* 2. *c.* 2. See more in Dr. *Sparrow's Rationale.*

The Collect.

Almighty ever-living God, Maker of Man-kind, &c.

Note. This Collect or ſhort Prayer is fitted to this Office, and grounded upon *Heb.* 12. 5,6,7,8. *Pro.* 3. 11, 12. 1 *Theſ.* 5. 23.

The Epiſtle.

Heb. 12. 5, 6.

Paraphraſe.

My Son kick not at God's puniſhments, but make that uſe of them, for which they are ſent, neither be diſcouraged and diſheartned by them. For it is an effect in God of Paternal love, that on his beloved Children and Servants, he inflicts puniſhments for their farther amendment, and it is an argument of his approving them for his own, that he dealeth thus ſharply with them.

The Goſpel.

John 5. 24.

Para-

Paraphraſe.

This is ſo perfectly the will of God, who is the Father of our Lord Jeſus Chriſt, that I muſt tell you, that if you believe in Chriſt, and entertain his Doctrine as the meſſage of God, thereon depends your Eternal well-being, by this means you ſhall eſcape Eternal Death, and attain Eternal Life.

Rubrick.

After which the Priest shall proceed, &c.

Note. What follows are partly Rules and Directions, how and in what order the Miniſter is to proceed in the Communion Office for the Sick. For Miniſters, who are to bring the People to a Rule, ſhould keep themſelves to an eſtabliſhed Rule, and not go ſome one way, ſome another. Partly they are comfortable applications to be made to the ſick Perſon, in caſe by reaſon of ſome juſt impediments the Sacrament cannot be adminiſtred in that extremity; in ſuch a caſe, the Miniſter is to tell the ſick Perſon, that if he be a ſincere Diſciple of Chriſt, ſo

believing the Doctrin of Christ, as to obey it also, embracing all his promises upon the same terms as they are made, not only assenting to the truth of them, but undertaking the performance of the conditions of them too; If he transcribe *Christ's* Doctrin and Example, so as that both may have an influence upon his life, if he sincerely and unfeignedly repent of his sins, and depend upon Christ, and him only for salvation, resigning up himself wholly to him; This is undoubtedly to eat the flesh of the Son of Man, and to drink his blood, this is to be a member of Christ, and to be interested in that spiritual and endless life, which Christ came to bestow upon all true believers, and godly livers. He, who departs the world with these assurances, shall receive no prejudice as to his future estate, however it may so happen as to die without receiving the consecrated Elements of Bread and Wine into his Mouth. For he that believeth in Christ, embraceth his doctrin, and is sincerely his Disciple, shall undoubtedly live for ever. *John* 6.47.

Rubrick.

Rubrick.

In the time of the Plague, &c.

Note. Note, Miniſters are to viſit the Sick by this Rule, be the Diſeaſe never ſo infectious, but there is an indulgence granted them as to this particular danger. *Can.* 67. Yet God forbid any Miniſter ſhould decline this moſt Chriſtian and needful Office, meerly intending his own private ſafety more than the Sick-mans Eternal welfare; For undoubtedly God is able to protect his Miniſters from all infection, when they are ſincerely diſcharging their Office, and (provided they do not preſumingly tempt God) decline no dangers for the good of Souls.

POST-SCRIPT.

Chriſtian Reader,

IF any ſeducing Teachers have told thee either in their private ſuggeſtions, or popular Sermons, that the Common-

Prayer is nothing but the Mass-Book turned into *English*, and that it is *Popish* all over, if not worse; I desire thee to take notice once for all, that they have told thee as great an untruth as ever was told by any but the Father of Lies; and when thou shalt see Popery it self clearly confuted out of the Common-Prayer, I desire thee to be so kind to thy self, as to lend no Ear for the time to come to such notorious Preachers of Lies; if thou hast any value at all for thy precious Soul, have nothing to do with these precious Seducers, who have found out such a pious policy to delude the vulgar, as to carry the Doves Eye in the Serpents Head. Now before I proceed to bring forth the Service Book to the Confutation of Popery, I think it very requisite, first, that it be resolv'd on, what Popery is not, and then what it is, for I have observ'd a very strange humour predominant amongst some more peevish *English* of late time, and that is to brand every thing with the infamous name of Popery, which they like not of; and which is not framed up in every respect to please their fancies, and

and over-dainty Palats. Sure to read the Book of *Pſalms*, Chapters for Leſſons out of both the Teſtaments, and Epiſtles and Goſpels, is not Popery; now this takes up the greateſt part of our Service-Book; If to read the Bible, and ſo to read it as the Church preſcribes, that is, ſo as to edifie moſt by the reading of it, be accounted Popery, I profeſs my ſelf ſo much for this Popery, as I could wiſh there were more Papiſts: As for thoſe Apocryphal Chapters we read, I am ſatisfied that the Church enjoyns them to be read only for example of life and inſtruction of manners, but doth not preſs them to be applyed to eſtabliſh any Doctrine by. *Artic.* 6. The Texts of Scripture ſet before the Service-Book, is not Popery, unleſs the very Scripture be Popery; neither is the following Exhortation, Confeſſion, and Abſolution, the Lord's Prayer, and the following Reſponſes, Popery, for all are grounded upon, and taken Verbatim out of the Scripture. The *Te Deum*, the *Gloria Patri*, the three Creeds are not Popery, unleſs the Confutation of *Arianiſme*, and other groſs Hereſies of the *Greek* Church

be Popery. The *95th. Pſalm.* The *Benedicite.* The *Benedictus*, Pſalm the 100. The *Magnificat*, *Pſalm* the *98th.* The *Nunc dimittis*, and *Pſalm* the *67th.* and all the Reſponſes following are not Popery, for they are all the very Scripture, either taken thence, or may be reduced thither. The Collect for Peace. The Collect for Grace. The Prayers for the King, for the Royal Family, for the Clergy and People. The Prayer of St. *Chryſoſtom.* The grace of our Lord *Jeſus Chriſt.* The Collects at Evening Prayer, for peace, for aid againſt all perils. The leſſer and larger Litany, with the following Prayers and Reſponſes. The Prayers extraordinary for Rain, for fair weather. In time of Dearth and Famine. In time of War and Tumults. In time of any common Plague or Sickneſs. The Prayers in the *Ember*-weeks. The Prayer for the High Court of Parliament. The Prayer for all conditions of men; And the Thankſgivings extraordinary, are not, cannot be Popery, unleſs the Lord's Prayer be Popery, and St. *Paul's* exhortation, 1 *Tim.* 2. 1, 2. be Popery, to which they may be all reduc'd.

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The Collects, Epistles and Gospels to be used throughout the Year, have nothing Popish in them; nor any one of the offices following any one thing tending that way. Some things we have, which the Church of *Rome* may have in her formula's, but we have them not, because *Rome* hath them, but because they are agreeable to Scripture, because the antient Liturgies had them, because they were used in the Church before Popery was in the World. The Church of *Rome* hath many novel devices which we have not, but have rejected as frivolous, erroneous, and of too late a date to be retained in our Service. So far as they hold with the ancient Church, we hold with them, and so far as they have departed from the ancient Church, we have departed from them. Indeed our Service-Book is a good defensative, not only against all other heresies, but against all *Romish* novelties whatsoever. What are those things then which the most severe and rigid enemies, in appearance to the Church, or rather Papacy and Court of *Rome*, quarrel at, as *Popish?* Give me leave to name them, only

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to put the ſame Perſons to the bluſh, who quarrel at *Popery*, and yet equally diſguſt the Common-Prayer-Book wherein it is confuted, and ſo tell the World that they are Proteſtants in ſhew, and *Papiſts* in reality. 1. To hold the *Pope* Supreme, is taken for grand *Popery*, and the chief hinge on which all other *Popiſh* errours depend: Now the Common-Prayer *in* all its Collects for the King, acknowledges the King to be Soveraign and Supreme; and in the form for Ordination of Miniſters, the Oath of Supremacy is to be taken by all who enter into holy Orders, to acknowledg the Kings Supremacy, in all Cauſes, and over all Perſons, as well Eccleſiaſtical as Temporal. See more. *Can.* 1. *c.* 2. *Eccleſ. Anglican. Artic.* 37. *Eccleſ. Angl.* Here it may be demanded, whether thoſe Perſons are to be taken for Proteſtants, or not rather to be ſuſpected for *Papiſts*, who will not take the Oath, wherein the Kings Supremacy is aſſerted. 2. To hold an infallibility, and that the Church cannot erre, is ſaid to be another Branch of *Popery*. By the Common-prayer in the firſt general confeſſion

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of ſin, we are taught to ſay, *We have erred and ſtrayed from thy ways like loſt Sheep*; and never had we ſo juſt cauſe to ſay it, as ſince we left it off: beſides, that Churches and Councils may err, is plain. *Can.* 19. and *Can.* 21. *Eccleſ. Anglican.* 3. To hold Tranſubſtantiation in the Sacrament, (a term which many are frighted at, though they know not what it means) is looked upon by ſome as a very groſs piece of *Popery*. Wheras our Common-prayer Book, in the very words wherein the Miniſter delivers the Conſecrated Elements to the people, as it holds a real preſence of *Chriſt*'s Body and Blood in the Sacrament, ſaying, *The Body of our Lord Jeſus Chriſt which was given for thee*, &c. The Blood of our Lord Jeſus Chriſt which was ſhed for thee, *&c.* So it ſeems to ſhut the Door againſt Tranſubſtantiation, in ſaying, *Take and eat this in Remembrance*, &c. *Drink this in Remembrance*, &c. Noting it to be a Commemoration only of his ſuffrings in his natural Body upon the Croſs, however ſpiritually his Body and Blood are both exhibited and participated in the Sacrament.

ment. Again, our Church is expreſly, both in her Book of Homilies, and in her Articles againſt Tranſubſtantiation. *Artic.* 28. Indeed the form for adminiſtration in the late Directory, did rather officiate towards the errour of Tranſubſtantiation, then the form in our Common-Prayer-Book. 4. To with-hold the Cup of bleſſing from the People in the Lords Supper, is looked upon by ſome as a very groſs *Popiſh* errour, eſpecially by thoſe who have neither given the Bread nor the Cup to the People for many Years together; Now our Common-Prayer-Book expreſly injoynes the Miniſter to give the Communion to the People in both kinds; and our Church is urgent in one of her Articles to have it ſo. *Artic.* 30. *Eccleſ. Ang.* 5. To reſtrain the holy Scriptures from the peruſal of the People is branded for *Popery*, and that by ſome who have indulged ſo great a liberty to the People in this kind, that they have abuſed and wreſted the Scriptures to patronize Treaſon, Rebellion, Sacriledge, and any groſs ſin whatſoever. Now in our Common-Prayer-Book, that Scripture which is moſt for edification, is not only ordered to be read in the vulgar tongue, but ſo ordered to be read, and ſo ſorted out to all the beſt advantages, that would the People follow the Churches order and method, it is not poſſible they ſhould be ſo groſly ignorant as they are. 6. To have publick Prayers in a Tongue unknown to the common People, and to which they cannot underſtand-

ſtandingly ſay, *Amen*, is condemned for grand *Popery*, by thoſe who yet have deviſed a way of extemporary Prayer, and many times in ſuch language too, that it is not poſſible for People ſafely to joyn their *Amen* to thoſe Prayers, which they cannot underſtand; But the Common-Prayer ſums up all lawful and neceſſary requeſts, in ſo plain and pious formes, that they may ſay *Amen* to, and edifie by thoſe Prayers, if they will. 7. To prohibit Marriage to Men in Holy Orders, is voted grand *Popery*, eſpecially by thoſe who have ſo much invaded the Church-maintenance, that there is ſcarce ſufficient left to maintain the Miniſters in a ſingle life; whereas our Common-prayer-Book in the Office for Matrimony, admits all to the holy Rate of Matrimony, that are allowed of by the Word of God; and the Church of *England* expreſly declares the marriage of Prieſts to be lawful. *Artic.* 32. 8. To indulge Marriage to Perſons within the degrees prohibited by the Laws of God, is accounted another branch of *Popery*; But the Common-prayer-Book in the Matrimonial Office, declares againſt it; and ſo doth the Church. *Can.* 99. 9. To tolerate the liberty of Divorce betwixt Man and Wife, for more cauſes than the cauſe of Fornication; is accounted *Popery*, and yet they did both allow it, and practiſe it, who profeſs themſelves to be the only Anti-Papiſts. The Common-prayer now in the Matrimonial Office admits of no ſuch thing; and our Church is very cautious

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in so weighty a matter. *Can.* 105, 106, 107.

10. To obtrude new Articles of faith upon the People, which have no ground in the Word of God, is complain'd of for very grosse *Popery*, especially by those who have of late years done it, thrusting upon the People new Doctrines, new Catechisms, new Covenants, which are in many things contrariant to God's Word, and did it with such violence, as to refuse them communion, who refused to submit to these impositions. Whereas our Common Prayer-Book admits of no more Articles of faith than what are contained in the ancient Creeds of the *Latin* and *Greek* Church. And the Church expressly declares for them. *Artic.* 8. and as expressly declares against any thing enforced as a matter of faith, which is contrary to Gods written word. *Artic.* 6. *Artic.* 20. *Artic.* 21. 11. The Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of images, as of Reliques, and also invocation of Saints; is declaimed against as very foul and intolerable *Popery*, by those especially, who made of late Years Mens lives more bitter then any *Purgatory*, who drew People off from their subjection and allegiance to their lawful Prince, and pardoned them when they had done; who defaced all Images, which were only for decency, and a civil remembrance, with that zeal and fury as if they saw some Religion in them more then ever was intended; and who were so far from the invocation of Saints, that they ran fouly

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into the other extreme, obliterating all their annual days of observance, and instead of allowing them any pious and civil remembrance, fordidly reviling them, and disgracing so much as in them lay their very memories and names. However the Common-prayer-Book, and our Church teacheth them no *Popery*, yet both may teach them more civility and moderation. As for a *Popish* purgatory the Common-prayer is against it in the Burial Office, holding the spirits of all, who depart hence in the Lord, to be in joy and felicity: in bliss, though not in their perfect consummation and bliss. As for pardons and indulgencies, the Common prayer takes notice of none, but only while Men are alive to beg for pardon, and that of God, not for the merit of any Saint, but for the merits of Christ, for most of the Collects conclude, *Through Jesus Christ our Lord.* For worshiping and adoration of Images, there is not one syllable in all the Common-prayer tending that way, but through all the Offices our worship and adoration is terminated in God as the proper object, and offred by Christ as the only Advocate, Mediator and Intercessor. And for invocation of Saints departed, or praying to them, there is no thing so irreconcilable to our Common-prayer-Book: For, through all the Offices of it, we acknowledg no Mediator, Intercessor, or Advocate but *Christ* only, indeed we honor the memorial of some known Scripture Saints, by observing set days, and propounding

their

their lives as exemplary to us, & we praise God for their holy living here in this World, & happy departure hence, praying that our lives may be as holy, and our deaths as happy, but we do not pray unto them. If there be any other Tenents (which some are pleased to call *Popery*, for all is *Popery* with some, which they have not a ch ef hand in the establishment) if they fear Justifying-*Popery*, Free-will-*Popery*, Merit-*Popery*, Supererrogation-*Popery*, Satisfaction-*Popery*, or what *Popery* soever, for they must name it, I fear I have not given the names aright, but if it be *Popery* that is, a *Romish* error for all that *Rome* holds is [illegible]oneous, let them take the Common-p[illegible]ook, and Book of xxxix. Articles, and th[illegible]ed look no further for a confutation. Truly I never had yet the confidence which some Men have, to call the *Pope* Antichrist, and the Church of *Rome* the Whore of *Babylon*, and yet the very same Men have fastned the same titles of disgrace upon the Bishops, and Church of *England*; but I could wish the *Pope* more like the Primitive Bishops, and *Rome* more like her Primitive self, that so that Church & ours may both be reconciled upon such terms of reconciliation, as is consistent with Christian rules, and so upon their union it is to be hoped another *party* would be disappointed of their foul ends, who are for the Church of *Rome* and *England* one while, and and another while call them both Whores, only to destroy both, and to set up themselves. *Farewel.*

THE

The (a) ORDER *for the* Burial *of the* DEAD.

Rubrick.

I. Here is to be noted, that the Office ensuing, is not to be used for any that die (b) unbaptized, or (b) excommunicate, or (b) have laid violent hands upon themselves.

II. The (c) Priest and Clerks meeting the Corps at the entrance of the Church-yard and going before it, either into the Church or towards the Grave, shall say, or sing.

Annotat:

(a) ALl Offices to be performed to Christians, living or dead, are to be done according to the custom of the Church, (which is the rule of decency) and according to the order

directions, and appointment of our lawful Superiours, 1 *Cor.* 14. 40.

(b) These Three are denied Christian Burial: The *First*, because they were never visibly received into the bosom of the Church, for Baptism is *Introitus in Ecclesiam.* The *Second*, because for some notorious crimes, they are by just censure cast out of the bosom of the Church. The *Third* and last, because guilty of so foul a crime, which is directly contradictory to Christian profession; yet ought we to judg charitably of the first, especially when born of believing Parents, and where there was rather the want, than the contempt of Baptism.

The *Second*, we leave to the mercies of God, neither are they absolutely denied the external rites of decent Funeral, when repentance for the faults of such offenders is before their death signified to those, who have power to receive them into the Church upon their repentance, as they had power to cast them out in a legal way for their crimes. But, if they die in a state of impenitency, then these and the last, who in their life and death would

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be as *Pagans*, are not judged fit to be as Christians in their Burial. All that authority can do to such Persons, is to put their Carkasses to shame, and to deny them the honour of seemly Sepulture: For, it hath been the practice of very Heathens, Ægyptians, Athenians, and others, to deny Burial to those, who were notoriously wicked, and self-murderers. *Athenienses decreverunt, ne si quis se interfeciſſet, sepeliretur in agro Attico. Auguſt. de civitat. dei, lib.* 1. This difference God himself made in *Jezebel*, 2 *Kirg.* 9. 36. The King of *Babylon*, *Isay* 14. 19. *Jehojakim*, *Jerem.* 22. 18, 19. And the Church hath frequently done the same, by this means, if possible, to keep others in good courses, and to terrify them from committing those horrid acts, which have rendred some uncapable of Christian Burial. Those *Grecian* Virgins who feared not death, were yet restrained with the fear of shame after Death; It hath been a usual practice thus to lay open the faults of Persons notoriously criminal, by putting them to exemplary punishments, and denying them the so-

lemnity of honeſt Sepulture. So *Euſebius* calls it, *Splendidiſſima Sepultura*, *lib.* 7. *c.* 15. *Corah*, who rebelled againſt *Moſes* and *Aaron*, died not the common death of Men, nor was buried after the manner of Men, but went down quick into the ground opening under him. *Numb.* 16. 32. *Baana*, and *Rechab*, who roſe up againſt their Lord, had their quarters ſet upon Poles. 2 *Sam.* 4. 12. *Bigthan* and *Thares* were fairly hanged upon a Tree. *Eſth.*2.22. So *Abſalom* came to a ſtrange end. 2 *Sam.* 18. 14. So *Sheba.* 2 *Sam.* 20. 22. All the puniſhments of Rebels and Traytors now in uſe are collected and drawn together from the ſeveral examples we meet with in the Book of God. Now theſe exemplary puniſhments are inflicted upon ſome to terrifie many, and vengeance is taken in ſuch manner upon ſuch ſinners, that the juſt, *Cum viderit vindictam. Pſal.* 58. 10. may waſh his Feet or Hands in the blood of the wicked. And then do the juſt waſh their Hands and Feet, when by other Mens puniſhments they learn to amend their own lives. And there is a neceſſity to make ſome.

Perſons

Persons thus exemplary in their Deaths and Burials. 1. For the punishment of the offence, for sins not corrected are incouraged. 2. For a vindication of the Laws and Authority, against which the offence is. For such a disrespect unpunish'd would in time breed a contempt of all Law, and Authority. 3. For a terrour to others, that other Mens punishments may be our instruction. As *David* intitles his *Psalm*, wherein he reports *Israel*'s punishments, a *Psalm* to give instruction, *Psal.* 78.

That Man is desperately a Fool, whom other Mens harms cannot make wise. The Fox was warned when he saw the tracks of other Beasts leading to the Lyons Den, but none returning. So the foot-steps of others may be a warning to us, to fix us upon firmer and better Principles, that we do not fall and perish as they did. The Foot-steps of the fallen Angels may check us for our pride. The ashes of *Sodom* admonish us of our filthiness, *Ex eorum cinere fiat nobis lixivium.* The Gibbet of *Hamman*, be an allay to our ambition. *Achans* heap of stones in

the Vally of *Achor*, give check to our Sacriledge. And the fearful examples of *Abſalom*, *Corah*, *Zimry*, *Sheba*, *Judas*, and others, antidote us againſt Sedition, Rebellion, and Treaſon. *Miror quorum facta imitamur, eorum exitus nos non perhorreſcere.*

(*c*) By the Prieſt and Clerks, we are to underſtand the chief Miniſter of the Congregation, and his Aſſiſtants, who are either *Clerici*, or *Miniſterialis ordinis candidati*; Theſe are, for the more ſolemnity, to meet the Corps, or dead Body, at the entrance of the Church-Yard; which Church-Yard is the uſual and accuſtomed place of Burial, (*Vid. Minſ. Diction.*) expreſſed in the *Teutonick*, *German*, and other Languages, by ſuch words, which ſignify Gods Glebe-Land, the Churches Orchard, or Garden; noting unto us, that the dead Bodies are there ſowne like Seeds in the Furrow of the Grave, and ſhall ripen into a fruitful and joyful Harveſt at the Reſurrection. They are ſown in tears, but ſhall be reaped in joy; they are ſown in diſhonour, ſhall be raiſed in glory; ſowne in weakneſs, ſhall be raiſed

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in power: 1 *Cor.* 15. 43. As Trees and Plants in the *Winter*, they are as dead for a time, but ſhall bud and ſpring out again at the Reſurrection. The *Spring* for the time, the Gardens for the place *preſent* us with ſignificant emblems of the Reſurrection, ſufficient to convince *Heathens* to ſubſcribe to the truth of it. And this is a critical reaſon given by ſome, why Chriſt made choice of the Spring, and of a Garden for the place, both of his Sepulture, and riſing again. Biſhop *And.* Serm. in *Mark* 16. 1, 2, 3, 4, 5, 6. The *Hebrew* Doctors in their Language expreſs the Place of Burial by a word, which ſignifies, the Houſe of the Living. The *Greeks*, *Latines*, and others, by words, which ſignify *Dormitories*, *Dortors*, Sleeping-Places, Places of Reſt. *Euſeb. lib.* 7. *c.* 12. Where the Bodies of God's Servants reſt in hope of a joyful Reſurrection. A carnal Mans hope is but *Spes Spirantium*, a hope while he breaths, but a Chriſtian Man's hope is *Spes Expirantium*, a hope when he can fetch his breath no longer: *Dum ſpiro ſpero*, ſaith the one, whilſt there is breath, there is hope:

Dum expiro spero, says the other, when there is no breath, yet there is hope. My flesh doth rest in hope, saith *David*, Psal. 16. 9. And this is the Christian hope laid up in the bosom of every departing Saint and Servant of God, that though his Body and Soul by a natural death, be for a time separated the one from the other, yet they shall meet again at the time appointed in inseparable unions. Now however such consecrated Places are made choice of for the Sepulture of Gods Servants; it is not to be conceived that our Religion teacheth us to call any place holy in it self (since the Temple) only some we esteem of as more holy in their use than others; and these distinctions of places are made only out of a respect to decency and order, and to keep up that honourable esteem, which is due to Christian Profession, and to shew our selves charitably affected towards the remains not of dead Men, but of dead Christians, and those whom we hope one day to see glorious. As we neither scorn the Carkasses of our Friends with the old Troglodites, so neither do we with the old

Aegypti-

Ægyptians reſpect them more than when they were informed with a living Soul, but we keep ſuch an even mean betwixt both, in diſpoſing of their Bodies to the Earth, from whence they firſt came, that we keep as cloſe as may be to the Apoſtles Canon of Decency and Order, avoiding on one hand the indelible brand of barbarous inhumanity, and on the other hand the more tolerable errour of being ſuperſtitious. What a more than common eſteem the firſt Chriſtians had of theſe Places, where the Bodies of God's Servants ſleep in peace, we may be ſufficiently taught out of *Euſebius*. *Splendidiſſima Sepultura:* So He. *lib.* 7. *cap.* 15. *lib.* 7. *c.* 10. And out of St. *Auguſtine*, *Curatio Funeris, conditio Sepulturæ, pompa exequiarum, magis ſunt vivorum ſolatia, quam ſubſidia mortuorum.* So He. *de civit. Dei. lib.* 1. *c.* 12. And out of *Origen*. *Rationalem animam honorare didicimus.* So He. Cont. Celſ. *lib.* 8. And out of our own Sir *Henry Spelman*, as much as any. *de concil. tom.* 1. *proem.* Yet in making choice of ſuch places for Burial, and uſing ſuch Rites and Ceremonies, however

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in *Origen*'s ſenſe we may expreſs a civil honour to Chriſtian Souls departed, in committing the inſtruments or caſes of them honourably to the Grave: We intend them not (ſaith *Auguſtine*) as helps to the dead, but only as comforts to the living, ſhewing how great account we Chriſtians make of Heaven and of a Reſurrection. Therefore in this pompous manner are the Prieſt and Clerks to go before the Corps, either into the Church, or towards the Grave, ſaying or ſinging.

John 11. 25, 26.

I am the Reſurrection and the Life (ſaith the Lord) he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth in me ſhall never die.

Note, Theſe words are Chriſts words to *Martha* touching *Lazarus*, wherein our Saviour told her that he was able to raiſe the dead to life again, whenſoever he pleaſed. One that is a Believer (ſaid he) and faithful Diſciple of mine, ſuch as thy Brother *Lazarus* was, I can, though he be dead and buried, raiſe him preſently to life again. And he, who is now alive, and

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ſo not capable of ſuch a preſent Miracle, ſhall, if he receive and obey my Doctrin, though he dies after the manner of other Men, riſe again unto life immortal.

Job 19. 25, 26, 27.

I know that my Redeemer liveth, and that He ſhall ſtand at the latter day upon the earth; and though after my Skin worms deſtroy this Body, yet in my Fleſh ſhall I ſee God; whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another.

Note, Theſe are the words of holy *Job*, that Miracle of Patience, *Tertullian* applies them to Chriſts Incarnation, but the moſt as our Church doth, to the Reſurrection. The words carry this meaning. Whatſoever terms I am forced to make uſe of to expreſs my grief, yet I know that he, from whom I expect my ſalvation, is living, and that after he hath tried my patience, he will bring me out of that miſerable condition, to which I am reduced. And I may well believe it, ſince faith perſwades me that I muſt riſe again after my death, that my Bones ſhall once again be cloathed with Fleſh, that in my own Body

dy I ſhall ſee the God who I adore, and hear from his Mouth a Sentence favourable to my Innocence. This holy *Job*, who was poor even to a Proverb, was enriched with this ſingular faith, *I ſhall ſee God in my Fleſh*, that is, I in my fleſh ſhall ſee God. *Videbo Deum in carne, hoc eſt, Deum incarnatum.* I ſhall ſee God having taken fleſh on him.

1 Tim. 6, 7.

We brought nothing into this World, and it is certain we can carry nothing out.

Note, That Chriſtianity is an advantageous calling is in one ſenſe moſt true, for a Chriſtian life with a competent ſubſiſtence, is as much as all the wealth in the World. For any thing above ſufficiency for this life is no way advantageous to us, for as we brought nothing into the World with us, ſo neither can we carry any thing out, ſo that all that, which we do not ſpend, or uſe, is loſt to us.

Job 7. 21.

The Lord gave, and the Lord hath taken away, Bleſſed be the Name of the Lord.

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Note, *Job* being proſtrate upon the Earth, for to adore and kiſs the hand which ſtruck him, ſaid with ſentiments of reſpect. I came naked out of the womb of my Mother, and ſhall enter naked into the boſom of the Earth; the bounty of God gave me Riches, Children, Friends, and his Juſtice takes them from me; the loſs, though it be ſenſible, is welcome to me, ſince it is he that ordains it, and by whatſoever misfortune he tries my patience, his Name ſhall always receive praiſes from my Mouth.

Now the Prieſt and Clerk go in this pompous manner before the Corps, ſaying, or ſinging theſe places of Scripture; to note the Chriſtians Triumph over Death, and to ſhew that Chriſt by his Death and Reſurrection hath taken away the ſting from Death, and Victory from the Grave; an expreſſion (1 *Cor.* 15. 55.) borrowed from the Heathen *Romans*, who uſed to paint Victory (whom they termed a Goddeſs) in their Enſigns and Banners. The like cuſtom we read obſerved by the Ancients, *Hieron. Ep.* 30. *ad Ocean. de Fabiola. Chryſoſt. Homil.* 4. *in Hebræos.*

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What mean (ſaith the laſt of theſe Authors) the bright burning Torches? Do we not follow the dead like Champions? Theſe Followers are the Friends of the deceaſed, and the People, not the Prieſt and Clerks; for it was the general voice among the ancients of thoſe who followed their friends to the Grave, *Vale, nos te ordine ſequemur*; hence came the word *exequiæ a ſequendo*, from following after; and hence proceeded the cuſtom, which we ſtil retain, to have the Corps carried before, and they who attend it to go behind, thereby figuring, and putting them in mind, that they muſt all one day follow, the ſame way, *Una ſemel calcanda via lethi. Hodie mihi, cras tibi*; now is my turn, to morrow thine. But the Father goes on, What mean the Hymns? do we not thereby glorify God, for that he hath crowned our departed Brother, that he hath freed him from labours, that he hath with himſelf freed him from fear? All theſe are expreſſions of joy, whereby we do in a holy valour laugh at death, *Chryſ.* Now what is this, but to ſhew our ſelves truly Chriſtian, that we faſten not the anchor

anchor of our hopes here below? that we build not our felicities here upon a ſandy foundation, in the dirt and duſt, *Inter pulices, culices, tineas, araneas, vermes*; whereas ſhould we go with dejected, and down-caſt looks, as Men without hope; *Mortem Chriſti, qua mors ſuperata eſt, calumniamur*; we ſhould caſt a blemiſh of diſgrace upon the death of Chriſt, who hath by his death conquered death for us; we ſhould manifeſt our ſelves to be ſo doubtful, as to faſten a lie upon Chriſt's Reſurrection, and ſo make his Croſs, Paſſion, and Triumphant Reſurrection of none effect; in ſo much that very Heathens would ſcoff at us, and ſay, as once they did, (which brought the uſe of the Croſs into Baptiſm) where is the crucified God in whom ye truſt? if he hath conquer'd death, Why do not ye Chriſtians contemn it? Why glory ye in his Paſſion, who reſent the death of your friends with ſo much impatience? Your ſadneſs confutes the Triumph of his Reſurrection; certainly he is in the Grave ſtil, he is not riſen, neither hath he taken the ſting from the Prince of Terrors (as ye ſay) ſeeing

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the death of a friend and relation appears thus terrible to you. Now to prevent the Objections of these Heathens, we bring the Bodies of Christians to the ground in this Triumphant manner, the Priest who is Christs Deputy here on Earth going before, saying, or singing, *I am the Resurrection, and the Life, saith the Lord*, &c. The other Clerks and subordinate Ministers, where so many are, saying after, as representing the dead Party, *I know that my Redeemer liveth, &c.*

Rubrick.

After they are come into the Church shall be read one, or both of these Psalms following. Psal. 39. Psal. 90.

Note, These Psalms are admirably chosen by the prudent care of our Mother the Church of *England*, to fit and prepare all her Children living in the bosom of her for the time of their dissolution, and departure out of this life, that they may like the wise Virgins in the Gospel, have Lamps always in their hands, and Oyl in their

their Lamps, and be in a readineſs to go forth to meet Him, when ever the Bridegroom of Souls ſhall come. The Pſalms ſet before us the certainty of death, and the ſhortneſs of life, as alſo many more excellent and ſeaſonable Leſſons touching our Mortality, which I ſhall explain in this following Paraphraſe.

Paraphraſe.

Note, This Pſalm was compoſed by *David* upon the ſcandal he took at the proſperity of the wicked, whilſt himſelf was in miſery; it ſets before us the vanity of all worldly things, to be as a motive to repreſs all impatience in us upon any adverſity whatſoever, which may befall us; he commended it to *Feduthun* a skilful Muſitian, and Prefect of his Muſick.

Pſal. 39.

Verſe 1. *I have ſtedfaſtly reſolved within my ſelf to ſet a very ſtrict guard over my ſelf, eſpecially over my tongue, which in time of affliction and calamity is moſt provoked to utter things which are not fit to be*

ſpoken, by Perſons who have a tender regard to indear the reputation of their Religion. So oft as I ſee my adverſaries, and conſider in what a proſperous ſtate they are, it concerns me to keep my tongue well guarded, that I do not break out into intemperate, and paſſionate ſpeeches.

Verſ. 2. Therefore I have reſolved, that when ever I ſee them, or hear others diſcourſe of them; I will keep perfect ſilence, neither uſing words to vindicate mine own innocence, or to blame their injurious dealings with me; Yet after all, when I thus bridled my tongue, ſuppreſſed my ſorrow, reſtrained my paſſion; I did by this Method of mine but increaſe my ſorrow and paſſion ſo much the more, as the Water-courſe ſtopt becomes the more raging, and fire pent in is the more violent to make an out-burſt.

Verſ. 3. So that while I was in this condition, the fire of my paſſion was heightned into ſuch a degree of heat, that it flamed out, and at laſt found a vent towards Heaven; ſo that in all humility, I made my mone to God, and thus addreſſed my ſelf unto him.

Verſ. 4. Lord, if it be thy will and pleaſure, that I ſhould live no longer in this world

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to discharge that Office whereunto thou hast called me; if my sins have so far provoked Thee, as to think me unfit to be any longer imployed, honoured, and owned by Thee here; yet be pleased to grant me this request, which is, that thou wouldst reveal unto me what I must expect more in this world, and that thou wouldst bestow upon me thy grace to fit and prepare my self for it, what ever it is.

Vers. 5. *I know my life is very short, a meer nothing compared to thy Eternity; and this is not my state only, but the state of all Men living in the World, who are all as frail, mortal, and almost as short-liv'd as the meanest Creature. There is not that frailty and fadingness in any Creature, which is not to be found in Man.*

Vers. 6. *The Life of Man is but as a Picture, shadow, or dream of Life, it vanisheth in a moment, and when we are gone hence, we have no power over those riches, which we have anxiously scraped together here, and must leave behind us; when we have run through all the labours of acquisition, and have nothing visible to interpose betwixt us and our enjoyments, yet then we are uncertain who shall enjoy the benefit of*

our labours, whether our ſelves, our Heirs, or our Enemies.

Verſ. 7. *There is nothing therefore in this Life that is worth the patience of our expectance, or the ſolicitude of loſing what we have acquired. There is only one thing, which is the matter of a ſober Man's ambition, and that is, to be in favour with Thee, O God, and to glorify thee in what ever condition thy mercy ſhall chooſe for us.*

Verſ. 8. *Therefore I deſire thee to pardon my many ſins by thy grace, and to free me from thoſe puniſhments which are due to them by thy mercy; and let not wicked men thy enemies and mine proſper in their wickedneſs, leaſt they triumph over me and piety, and reproach my dependance on Thee as the greateſt folly, for this will turn to the diſhonour of thee and thy ſervice.*

Verſ. 9. *What is hitherto befallen me, I take patiently, without either murmuring or repining; for I know it comes from thee, whoſe diſpoſals are moſt wiſe; and be it never ſo ſharp, I am ſure it is leſs than I have deſerved.*

Verſ. 10. *Yet let it be thy pleaſure now to ſet a period to my calamities, that I be not utterly deſtroyed by them.*

Verſ.

Verſ. 11. *'Tis moſt certain, that when Thou by our ſins art juſtly provoked, the very with-drawing thy favour doth inſenſibly blaſt and conſume us every way, in our health, and wealth, and beauty, and whatever is moſt precious to us; ſo very a truth it is, that we Men, and all that we have are meer nothing.*

Verſ. 12. *O Lord be pleaſed to hear this ſad requeſt, which I now pour out before thee; that ſeeing my time, and all Mens is ſo ſhort and tranſitory in this World.*

Verſ. 13. *Thou wouldſt give me a little ſpace of relaxation from my preſent preſſures, and calamities, that ſo I may devoutly ſerve and glorify Thee ſome ſpace of time longer here on Earth, before I depart hence to the Grave, and Land of Forgetfulneſs, never more to return into this frail and brittle life, to be ſeen and looked upon by any mortal Eys.*

Vid. Dr. *Hammond.*

Paraphraſe.

Note, This Pſalm or Prayer was either compoſed by *Moſes*, that eminent Pro-

phet of God, who in Gods ſtead governed the People of *Iſrael*, and conducted them out of *Ægypt*, or elſe by ſome other as in his Perſon, for it reflects on thoſe times wherein *Moſes* lived, when the children of *Iſrael* were many Years afflicted in the Wilderneſs, and great Multitudes of them untimely cut off for their provocations; it ſets before us the afflictions and ſhortneſs of life, together with a Prayer for the return of mercy.

Pſal. 90.

Verſ. 1. *Bleſſed Lord God, we have never had any Helper, refuge or place of protection to flie unto for aid and relief from time to time, but Thee only; Thou haſt hitherto been our only defence and ſafeguard, do not now forſake us, and deſtroy us utterly.*

Verſ. 2. *Before any part of this World was formed by Thee, or the Earth by thy wiſe diſpoſal brought forth the Mountains, thou hadſt an incomprehenſible power and beeing within thy ſelf; by which power this World wherein we now live was at firſt created, yet thou remainedſt immutably the ſame before*

it had beginning, and so shalt do when it shall have ending; O let thy afflicted Creatures at this time receive the benefits of this thy Holy Power and Mercy.

Vers. 3. *Thou art the great and most just Disposer of all events, when thy Creatures fall off, and make defection from thee; it is just with thee to punish them for their sins, and to return them back to the Earth from whence by thy Creative Power they were at first produced; This was the Sentence passed upon* Adam, *and according to the same art thou now pleased to deal with many of us.*

Vers. 4. *And though some in the old World, who were great Offenders, were permitted to live neer a Thousand Years; yet what is that compared with thy Infinity? a Thousand Years considered in thy duration are but as a drop spilt and lost in the Ocean. It is but as a day past and gone, or but the sixth part of it, the space of some hours in the night, which is insensibly past over in sleep.*

Vers. 5. *As for us Men, we are frail and short-liv'd, our whole Age is quickly at an end, by the course of Nature; but when thy wrath breaks forth upon us, then death*

comes as a torrent, and sweeps us away in the midst of our strength; our life is then but as a dream when one awakes out of sleep, a phansie at first, and that soon vanish'd; whilst we live we do but seem to live, death comes and the phansy of life vanisheth.

Vers. 6. Our condition is no more stable and durable than that of the flower or grass of the Field, which when it flourisheth most, is subject to soon fading and withering, but if the Sickle come, the emblem of thy judgments upon sinners, then it falls in the prime of its verdure; and so do we flourish in the morning, fade and loose our beauty, moisture, life and all ere it be night.

Vers. 7. For by reason of our sins thou art provoked to cut us off in the prime and most flourishing part of our Age.

Vers. 8. Our open and crying sins thou thinkest fit thus to punish with excision; and besides there are many secret sins unknown to Men, but not unknown to Thee, which also provoke thy wrath, and call forth thy vengeance against us, such are our Apostasies, turnings back, dislike of thy Methods in the guiding and governing of us, preferring the satisfaction of our own lusts before an obe-

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dential submission to thy Commands; and for such sins as these are we swept away and consumed in a visible formidable manner.

Vers. 9. By reason of our provocations thy displeasure is gone out against us, so that our Years are suddenly cut off, sooner then one can speak, and that is as soon as one can think; like the Spider, we weave such Webs as the next Broom sweeps away, our Age is spent in fruitless labours, which presently come to nothing.

Vers. 10. Thy Oath being gone out to cut short our time here for our impieties, multitudes of us die before we can advance to more than the seventieth Year of our Age; few live up to eighty, and they who live beyond it, have little joy in their life, being combred with weakness, wearines, and diseases; so that our Age is nothing in respect of true duration, it being but a thought or breath.

Vers. 11. Whilst thus we are daily cut off, the great unhappiness of it, is, that no Man is careful to lay to heart these terrible effects of God's wrath upon us; no Man is so far instructed by what he sees daily befall others, as to be sensible of his own danger,

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and the shortness of his life, so as to live well whilst he is permitted to live.

Vers. 12. *But (O Lord) be thou pleased to give us this grace, so to instruct us, and convince us of the shortness of our lives, that we may by this consideration be brought to pay that constant reverence and obedience which is due to Thee, and wherein the true wisdom consists; for there cannot be any greater folly imaginable, than to provoke Thee by our sins, and to run the adventure of being cut off by Thee in our sins.*

Vers. 13. *And (O Lord,) if it stand with thy good pleasure, reverse the sentence of excision, which is gone out against us, let it suffice that thy wrath hath swept away so many of us, vouchsafe at last to be pacified, and reconciled with us.*

Vers. 14. *We have lain very long under thy wrath, delay not now to afford us the full streams of thy mercy, which we have so long wanted, and impatiently thirsted after; that so for the remainder of our time we may have some matter of rejoycing after so much sadness.*

Vers. 15. *May the days of our rejoycing hold some proportion with the days of*

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our mourning, and let our comforts be answerable to our calamities.

Verſ. 16. *Magnifie thy glorious work of grace and mercy, which is properly thy work, to us and our poſterity.*

Verſ. 17. *Shew thy loving kindneſs, and light of thy countenance towards us, look in mercy upon us, give us thy grace to direct us all our days, and in all our ways, work in us both to will and to do, and then by thy good providence proſper our deſigns and undertakings.* Vid. Dr. *Hammond.*

Note, Why *Gloria Patri* concludes this and the foregoing *Pſalms*, I have given my Reaſons in another Book upon the Common-Prayer.

Rubrick.

Then ſhall follow the Leſſon taken out of the Fifteenth Chapter of the former Epiſtle of St. Paul to the Corinthians.

Paraphraſe.

Note, This Leſſon, indeed the whole Office ſets forth the peculiar hope of the Church

Church touching the Reſurrection of the Dead. Which is *Primarium Evangelii caput.* The Predominant Article that preſuppoſeth all the reſt. It is *Nexus Articulorum Fidei*; The tying Knot, upon which all other links of holy Faith depend. By this hand Religion is held up by the head.

1 *Cor.* 15. *verſ.* 20. *ad finem.*

Verſ. 20. All the hope of a Chriſtian is not terminated with this life of his here on Earth, for if it were ſo, Chriſtians would be the moſt unhappy Perſons, and the moſt proper objects of compaſſion in the World. But bleſſed be God for it, it is much otherwiſe; for Chriſt is riſen, and he by raiſing himſelf raiſeth all others with him, as in the conſecration of the firſt fruits the whole Harveſt is alſo conſecrate: So that we Chriſtians, who are miſerable here, ſhall be rewarded hereafter; for Chriſt's Reſurrection is a moſt certain proof of ours. As the Head muſt riſe before the Members, ſo the Members are ſure to follow the Head.

Chriſtus

Chriſtus eſt typus Chriſtianorum: Chriſtus reſurgens non ſolum eſt auſpex & exemplar, ſed fide-juſſor, & chirographum noſtræ reſurrectionis.

Verſ. 21. As one Man brought death into the World, ſo another Man brought Reſurrection into the World.

Verſ. 22. For as upon *Adam*'s ſin, All, who are partakers of his nature, are concluded under the ſentence of his death; ſo all regenerate believers, who are like to Chriſt, and belong to him, ſhall be raiſed to immortal life.

Verſ. 23. But yet with ſome diſtance of Time ſhall this be, Chriſt the firſt fruits ſhall riſe ſome time before, and all regenerate Chriſtians ſhall riſe after Him at his laſt coming to Judgment.

Verſ. 24. And then at the Concluſion of this World, and of the ſpiritual Kingdom of Chriſt in the Church here below, he ſhall deliver up all his power exerciſed by Himſelf, and his Commiſſioners into the hand of God his Father, having firſt deſtroyed all earthly Dominions, pronouncing ſentence upon the mighteſt, as well as the meaneſt Men, ſubduing

ing all to his Power, either by their conversion, or their destruction.

Vers. 25. For this was the promise, which was made to Christ, *Psal.* 110. that his Spiritual Kingdom on Earth should last so long till God had brought all the World to be subject to Him.

Vers. 26. The last Enemy to be subdued by him is death, and that must be therefore subdued, that Men may be raised again from death to life.

Vers. 27. The evidence is clear, that God will subdue all enemies and things without exception under Christ, only God is excepted from being so subdued, from whom Christ hath received this power.

Vers. 28. And when all things shall thus be brought in subjection to Christ, then shall Christ lay down that Office, which til then he exerciseth, and in which he is conspicuous in his Church. And then shal God Father, Son, & Holy Ghost fill all the Elect with endless Bliss and Glory.

Vers. 29. Now if the dead rise not, why do Men at their Baptism make profession

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of the belief of it? for the Reſurrection of the dead is one of the prime Articles of belief, into which Chriſtians are Baptized, and to which Baptiſm refers, as a ſignificant emblem firſt of Chriſts, then of our Reſurrection from the Grave; The putting in, and taking out of the Water, being a ſign of deſcending into the ſtate of the dead, and aſcending from thence. To be a Baptized Chriſtian, and not to believe the Reſurrection is a ridiculous thing, an Hypocriſie which will never be anſwer'd to God or men.

Note, These words of St. *Paul*, which are plain and eaſie and rational enough in the ſenſe before mentioned, are by ſome diverſly rendred, and ſtrangely too.

1. *Stapleton*, and others, prove from hence a Purgatory. Vid. *Du Moulin* in his Confutation of Purgatory. *pag.* 268.

2. *Thomas Aquinas*, by the dead, underſtandeth ſins, which are dead works.

3. *Claudius Guiliandus* underſtands it of Martyrdom for the Faith of the Reſurrection.

4. Some interpret ὑπὲρ τῶν νεκρῶν, over the dead, as if it had been the manner

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of ſome to Baptize over the Graves of the dead, to cheriſh their hope of the Reſurrection, but this cuſtome is no where read of.

5. Others think it may allude to an ancient cuſtome of the faithful *Jews*, who to ſtrengthen their hopes of a Reſurrection, uſed to waſh the Bodies of their dead, and then embalm them before they buried them.

6. *Calvin* following *Epiphanius*, interprets it to refer to the cuſtome of ſuch Converts in Religion, who neglected Baptiſm til their death approached.

7. *Franciſcus Junius* interprets ὑπὲρ not *ſuper*, but *inſuper*; as if the Apoſtle had ſaid, why is Baptiſme ſtill continued in the Church for the comfort of the Living, as it was found of comfortable uſe to thoſe, who are now dead, if the dead riſe not?

8. St. *Ambroſe* underſtands it of a Sacramental waſhing applied unto ſome living Man in the name and behalf of his Friend dying without Baptiſm.

9. *Du Moulin* applies it to the manner of Baptiſme uſed. By plunging the Bo-

dy

dy in Water, to note the ſtate of death; and taking it out again to repreſent the Reſurrection.

10. But *Chryſoſtom. Tom. 3. pag. 514.* and *Theophylact*, and others underſtand Baptizing for the Dead, to imply this and no more, The being Baptized in the faith and profeſſion of the Reſurrection of the dead. And ſo *Harmenopulus* refuting the *Marcionites*, interprets ὑπὲρ νεκρῶν to be; ὅτι ὁμολογία ἐστὶ τῶν νεκρῶν ἀναστάσεως *De Sect id.* Only the Reſurrection of the dead is expreſſed here by way of abbreviation by this word (*Dead.*)

Verſ. 30. And why do we Chriſtians run hazards, and encounter dangers and difficulties, which may certainly bring death upon us, if we had no aſſurance that there was another life, wherein all our patience and valour for Chriſt ſhould be rewarded by Him?

Verſ. 31. For my part I proteſt by my fidelity to Chriſt, which is the greateſt thing I joy in in this World, that I daily run the hazard of death, which ſure I ſhould never do, if I had not confidence of another life after this.

Verſ. 32. Certainly all the hazards which I ran at *Epheſus*, *Act.* 19. being as far as Mans purpoſes could go to have me ſentenc'd and condemned, to have me combat with wild Beaſts upon their Theaters, (however I was by God's good providence ſnatched out of thoſe dangers) can be nothing at all advantageous to me, unleſs there be another life after this. Beſides, if it was ſo, that there is no other life, it would excuſe and juſtify that common ſaying which is uſed amongſt ſome of you; Let us enjoy the good things of this World at preſent, for when Death comes, which cannot be far of; there is an end of all.

Note, This Place of fighting with Beaſts at *Epheſus* is variouſly expounded by learned Men. *Tertullian*, *Theophylact*, and others take it to be ſpoken metaphorically of Men in ſhape, Beaſts in condition; and *Oecumenius* ſaith, That theſe Beaſts were the *Jews* at *Epheſus*, and *Demetrius* with his faction, called Beaſts in the ſame ſenſe, as *Nero* is called a Lyon, 2 *Tim.* 4. 17. and *Herod* is termed a Fox. *Luk.* 13. 32. *David*'s Perſecutors, Bulls

of

of *Basan*, Psal. 22. 12. The Scribes and Pharisees, Vipers; *Matth.* 23. 33. The Enemies of the Church, wild Boars; *Psal.* 80. 13. with these did *Paul* fight by strength of Argument, proving them to be no Gods which are made with hands, and so cut the throat of that *Ephesian* Beast, Idolatry, as that all the Silver-Smiths of *Diana* could not Hammer out a Reply to his Charge. *Chrysostom*, *Ambrose*, and others take it literally, as if *Paul* did actually encounter with Beasts upon their Theatre, and *Pareus* inclines to be of the same judgment. For to fight with Beasts was a punishment which Malefactors were condemned to in those days, it was used in *Asia*, as appears by the Epistle of the Church of *Smyrna* about the Martyrdom of *Polycarpus*. *Euseb. lib.* 4. *c.* 15. For upon their Festivities and Solemnities, they performed these barbarous inhumanities, as an honour to their gods; and they made choice of such times for the punishing of Malefactors, not only to make their punishments more exemplary, but to be as a piece of sacrifice to their gods. Now that there was a

Theatre at *Epheſus*; for this purpoſe we read, *Act.* 19. 29. and that Chriſtians, as Malefactors, were puniſhed after this manner; we find in *Tertullian*, that *Chriſtianos ad Leones*, was a common word: and of *Damnatio ad Beſtias & Beſtiarii*, we may read at large in the *Jewiſh* Antiquities. But the moſt genuine and proper ſenſe of this place, is by very learned Men taken to be this, that *Paul* was condemned, at leaſt by the Multitude deſigned to this θηριομαχία, or combating with Beaſts at *Epheſus*, as appears, *Act.* 19. 30, 31. 2 *Cor.* 1. 8, 9. The Sentence of this kind of death was paſſed on him, but God took him out of their hands, and ſnatched him out of thoſe dangers, raiſing him as it were from the dead, by delivering him from ſo great a death. 2 *Cor.* 1. 9, 10. whereas *Gaius* and *Ariſtarchus* (two of *Paul*'s Companions) were hailed to the Theatre. *Act.* 19. 29. The devout Chriſtians would not permit *Paul* to come amongſt them. *verſ.* 30. and the *Aſiarchæ*, who had ſome kindneſs for him, which was a work of God's Providence to him, ſent unto him that he ſhould



keep

keep close, and not run the hazard by coming out, of being carried thither: *verſ.* 31. By which it is evident that κατ' ἄνθρωπον, after the manner of Men, ſignifies this, that *Paul* ſo far as Man's purpoſe extended concerning him, was condemned to this death of fighting with Beaſts at *Epheſus*, only God by a wonderful providence delivered him from it. Now it had been very ſtrange, ſhould the Apoſtle have expoſed himſelf to ſo apparent danger of death, as Men led on by nothing but that which is humane, ſuch as vain glory, and ſome other reſpect, have done, had not he by faith looked at a Reſurrection, and at God the Rewarder of thoſe who ſuffer for him, at that Day.

Verſ. 33. *But have a care that ye be not ſeduced by any Philoſophical, or debauched Diſcourſes to disbelieve the Reſurrection; Take heed that ſuch Atheiſtical temptations to ſenſuality, under pretence of no other life after this, do not work upon you; and the rather, becauſe good natures, and the moſt flexible diſpoſitions are the ſooneſt cheated, and deceived, by ſuch corrupt converſe, and fooliſh diſpute.*

Verſ. 34. *Ye have all the Reaſon in the World, and now it is more than time that ye ſhould rouſe up your ſelves out of the drouzy condition of ſin, which ye have been in for a long time, in ſo much that ſome of you by your behaviour and diſcourſe ſhow your ſelvs to be very Atheiſts ſtil, and meer Heathens; of whom I am forced to ſpeak, only to work ſhame in you for ſuffering ſuch Men among you, and that ye may not permit your ſelves to be tempted by them into ſuch Errours and Debaucheries.*

Verſ. 35. *But ſome perhaps may object, that if Men die, How can they live again? or what kind of Body ſhall they have, ſeeing that which they had is rotten in the Grave?*

Verſ. 36. *But this is a fooliſh Objection, for even in Corn that is ſowed, the rotting of the Corn is neceſſary to the enlivening of it, or ſpringing of it up again.*

Verſ. 37. *And it is not the cuſtom to ſow that very thing which after comes up, the Blade, and Ear, and Corn in it, but only the Corn without the reſt, as the Corn of Wheat, and the like.*

Verſ. 38. *And whenſoever ſuch a ſingle Grain is ſown in the Earth without any Ear*

or Chaff about it, God causeth it to grow up out of the Earth in this or that forme, with Root, and Blades, and Ears of Wheat, and of all other Seeds proportionably according to their kind.

Vers. 39. And as amongst us here below one sort of flesh differs very much from another; so the Bodies of Men here differ in their qualities from the glorified Bodies in Heaven.

Vers. 40. For it is to be observed that in the Resurrection, there shall be, 1. An improvement of all Mens estates, who have their part in the Resurrection of the just, above that which they here enjoy.

Vers. 41. 2. There shall be degrees of glory of one above another; as Heavenly Bodies are more glorious than Earthly, and one Heavenly Body more glorious than another, so shall it be in the Resurrection.

Vers. 42. For it is to be noted, which is indeed the chief thing notable in this present Discourse, that the Bodies, which shall rise, differ from those that die, and the State of the Resurrection differs from that of this life. That, which falls into the Grave is a corruptible Body, that, which shall rise again an incorruptible.

Verſ. 43. *The Body which we live in here, and muſt put off, is ſubject to many diſhonorable deformities, weakneſſes, diſeaſes, age; but the Body, which we ſhall take up again, and put on, ſhall be a Body glorious and ſtrong.*

Verſ. 44. *The Body we carry about with us while we live, and lay down in the Grave, when we die, is nouriſhed and ſuſtained by meats and drinks; whereas the Body in our future ſtate will be immortal, wanting nothing to ſuſtain it. For indeed ſuch Bodies there are of both theſe ſorts.*

Verſ. 45. *For thus we find it written in the Scriptures, that we have one nature from Adam, ſuch a Body as Adam is mention'd to have had before his fall,* Gen. 2. 7. *we derive from him, who communicated it to his Poſterity. But another Nature, and another Body we ſhall receive from Chriſt, who at the Reſurrection ſhall reſtore us from the Grave, and change our vile Bodies, that they may be like unto His glorious Body.* Phil. 3. 21.

Verſ. 46. *The mortal Body was firſt formed, which needed ſuſtenance, without which it muſt needs periſh; and when this is put off*

by

by death, the immortal Body shall be returned to us instead of it at the Resurrection.

Vers. 47. The stock of our animal life was *Adam*, so called, as an earthy Man made, and taken out of the Earth. The stock of the life immortal is Christ the Lord, who came down from Heaven.

Vers. 48. Such a Body as *Adam* had, such have all mortal Men; and such a Body as Christ now hath shall we have, who live according to his Precept and Example at the Resurrection.

Vers. 49. As we have first been made like the mortal *Adam* here on Earth; so we shall be made like the immortal Christ, when we come to Heaven.

Vers. 50. I shall add but this one thing more, that it is not possible for these earthy, corruptible, weak, ignominious Bodies of ours, which are in a state of growing and feeding, to come to Heaven; but they must first be changed, purified, and immortaliz'd.

Vers. 51. Therefore concerning those, who shall be found alive at the Day of Judgment; I shall tell you a Secret not yet discovered to you, that though they

die

die not at all, yet they ſhall all be changed before they go to Heaven, for theſe Bodies thus qualified as they now are cannot come thither.

Verſ. 52. And this change ſhall be wrought in a minute, at the point of time, when all the World ſhall be ſummoned to Judgment. For God ſhall make the Angels alarm all the World of Men that ever was or ſhall be, as by the ſound of a Trumpet to appear before his Tribunal; and when that alarme is given all, that were formerly dead, ſhall ariſe with immortal Bodies, and they, who ſhall be then alive, ſhall from their mortal Bodies be changed into ſuch.

Verſ. 53. For it is moſt certain and neceſſary, that our mortal Bodies muſt be changed into immortal.

Verſ. 54. And when this is done, then ſhall that ſaying of the Prophet be made good, *Huſ.* 13. *Verſ.* 14. that death ſhall be devoured and deſtroyed for ever, never to recover ſtrength again over any thing, nothing from thenceforth ſhall ever die.

Verſ. 55. In contemplation whereof, a Chriſtian may look upon death as a hurt-

leſs

leſs thing, the ſting, or plague, or wounding power of it being by Chriſt taken away; and look upon the ſtate of ſeparation of Soul from Body, to be ſuch as ſhall not laſt for ever.

Verſ. 56. The only thing, which makes Death ſting like a Serpent, and puts it in a capacity to hurt us, is ſin; for were it not for ſin, Death would differ nothing from a calm ſleep; and that which gives ſin any ſtrength to miſchief us, is the Law, which prohibits it, and ſo conſequently upon the breach brings guilt upon us.

Verſ. 57. But thanks be to God, who by what Chriſt hath done for us, hath given us victory over Sin and Death, and by Conqueſt of Sin hath made Death but an Entrance to Immortality.

Verſ. 58. Theſe Arguments may ſuffice to teach any Chriſtian conſtancy and perſeverance in doing Gods will, and in ſuffering Gods will too; and may oblige him to the utmoſt induſtry and diligence in the ſervice of God, knowing that nothing which we thus undergo, ſhall fail of receiving a reward.

Vid. Dr. *Hammond.*

Rubrick.

Rubrick.

When they come to the Grave, while the Corps is made ready to be laid into the Earth, the Priest shall say, or the Priest and Clerks shall sing,

Note. Here follows another very seasonable part of the Funeral Office to mind the standers by, and those who are yet alive, of the shortness, miseries, and uncertainty of this life.

Job. 14. vers. 1, 2.

Man that is born of a Woman, hath but a short time to live, and is full of misery; he cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

That is, Man is born of a Woman and as he hath received being from her, so he hath derived weakness; he lives here few Years, but in so short a time he suffers many miseries. He is born like a flower, and passeth away like it; he is like the shadow of our Quadrants in a perpetual motion, and change is so far passed into

his

his nature, that notwithstanding all his endeavours, he cannot remain one sole moment in the same condition.

Note here. That the sticking of the Herse with Flowers, and the use of Garlands at such a time, is a custom which hath some resemblance with the *Jews*, who, as they went along by the Corps, used to pluck up the Grass. 1. To note the shortness of Man's life, that Man is but as Grass, as the flower of the Field: It was said of a great Emperour, that he was *Parietira*, a wall-flower; and so are we all; our time is proclaimed, *Isay* 40. 6. withering sooner than the Grass, which is short, fading sooner than the flower of the Grass which is shorter. From *April* to *June*; the Sith cometh, nay, the Wind but bloweth, and we are gone. *Hodie in agro, cras in clibano.* Flourishing in the Morning, fading, cut down, and withered before Night. 2. To note the certain hopes of a Resurrection. Such Ceremonies are used in exprobration to Death and Mortality. By them we shew that we are not sorry for our departed friends, as Men without hope; we look upon them only

only as Herbs and Flowers cropt off for a time, and to ſpring up again in their ſeaſon. We ſow their Bodies in the Earth with as much faith as we do our Seeds, and Herbs; and equally expect the ſpring of both.

In the midſt of life we are in death; of whom may we ſeek for ſuccour, but of Thee, O Lord, who for our ſins art juſtly diſpleaſed?

Note, Our end borders upon our beginning. *Finiſque ab origine pendet.* Death and Life like *Jacob* and *Eſau* take hold on each others heel. *Orimur morimur.* We bring ſin and death into the World with us. *Hæret lateri lethalis arundo.* 'Tis in vain to hope for long life, which is ſo ſhort, that it is at an end whilſt we are ſpeaking of it. *Dum loquimur fugit vita.* The Man in the Goſpel ſung a Requiem to his Soul for many Years, when the ſummons came preſently, *Stulte hac nocte.* Luk. 12. 20. *Vitæ ſumma brevis ſpem nos vetat inchoare longam.* A Chriſtians hope is not in this life only, which is not the only life, indeed not to be reckon'd of as

life

life at all; *Vita non vita.* A midling, betwixt life and death. *Mortalis vita, vitalis mors*; but truly my hope, saith *David*, is in Thee, O Lord; who canst deliver my Soul from sin, and my Body from the Grave. *Psal.* 39. 7, 8. Thou killest, and thou makest alive, thou bringest down to the Grave, and bringest up. 1 *Sam.* 2. 6.

Yet, O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver Us not into the bitter pains of Eternal Death.

Note, As there is a two-fold Resurrection, a Resurrection from sin to the life of grace, which is glory begun. *Rom.* 6. 4. 1 *Cor.* 15. 34. and a Resurrection from the Sepulchre, to the life of glory, which is grace compleat, 1 *Cor.* 15. 54. *Philip.* 3. 21. So there is a two-fold death; The first death to which the first nature, which we derive from *Adam*, is subjected; For upon *Adam*'s sin, all that are partakers of his nature, are concluded under the sentence of death pronounced against him. 1 *Cor.* 15. 22. It was a statute made in Paradise, a Decree not to be reversed, a

Debt

Debt not possible to be declined; *Gen.* 3. 19. *Statutum est omnibus semel mori.* Heb. 9. 27. All Men must die the first Death. Wherein the Sepulchre, like the Serpent, feeds on nothing but dust; it is not so much the death of the Body, as the Death of the Corruption of the Body. *Mortalitas magis finita est, quam vita*; And there is a second death, to which all regenerate Christians, who belong to Christ, are not subjected, but as they derive another nature from Christ, so in that nature they shall be raised again to the life immortal. 1 *Cor.* 15. 22. Souls and Bodies both; For however there is a death of the Soul, not that it ceaseth to be, but when it ceaseth to be righteous. *Habet & anima mortem suam, cum vita beata caret, quæ vera animæ vita dicenda est. August. Perdere animam est, non ut non sit, sed ut male sit:* So the glosse upon, *Matth.* 16. 26. Yet they, who belong to Christ, who live according to his Doctrine and Example, shall be raised Souls and Bodies to an endless life of endless felicities. They who have a part in the Resurrection of grace, shall have no part in the Second Death.

Which

Which first Resurrection is proverbially applied to the flourishing condition of the Church under the Messias, after a long time of Persecution. *Revel.* 20. 5. According to that of the Apostle, speaking of the *Jews* received to favour, as Persons raised from the dead again. *Rom.* 11. 15. and the Second Death is applied to an utter, final, irreparable excision, and cuting off, *Revel.* 20. 6. Now against this Second Death, the bitter pains of Eternal Death, in the burning Lake, where the Worm never dies, and the Fire is not quenched, the Church here teaches us to pray, for as to the first Death, which is a Debt to be paid to that nature which we derive from *Adam*, there is no avoiding of it. *Pulvis es, & in pulverem reverteris*; is Man's Epitaph written with Gods own Finger, *Gen.* 3. 19. But, *Libenter mortalis sum, qui sim futurus immortalis*, is the faithful Man's subscription.

Thou knowest, Lord, the secrets of our hearts, shut not thy merciful Eares to our Prayers; but spare us, Lord most Holy, O God most Mighty, O Holy and Merciful Saviour, Thou most worthy Judge Eternal,

suffer us not at our last Hour for any pains of death to fall from Thee.

Note, Here we pray to God, who is καρδιοπλάστης, the Maker of hearts, and so καρδιογνώστης, the Knower and Searcher of hearts, and of actions as well as of hearts, that he would in mercy hear our Prayers, and in equal mercy pardon and forgive us our sins, that he would sanctifie us by his Holiness imparted to us, that he would defend us by his power, save us in his infinite mercy; and as we must all stand before him at the day of Judgment, so he would stand by us at the Hour of Death, that so the Devil who assaults us in the heel, *Gen.* 3. 15. and is most busie at the end and close of our life, may have no advantage of us; but that by the Shield of Faith we may put by all his Fiery Darts, and never come into those everlasting Burnings, but dying as *Moses* did, *Ad osculum oris Jehovæ.* At a kiss of the Mouth of God. So the *Chalde* paraphrase, in *Deut.* 34. 5. We may depart in the arms of God, and so pass by Death temporal, to Life Eternal.

Rubrick.

Rubrick.

Then while the Earth shall be cast upon the Body by some standing by, the Priest shall say,

Note, This is left arbitrary for any bystander to perform, by which it is implied, that it shall be the state and condition of every One one day. He, that casts earth upon the dead Body to day, may have earth cast upon his to morrow. *Hodie mihi, cras tibi.*

For as much as it hath pleased Almighty God, of his great mercy, to take unto Himself the Soul of our dear here departed, *Eccles.* 12. 7. we therefore commit Body to the ground, earth to earth, ashes to ashes, dust to dust, *Eccles.* 12. 7. *Eccles.* 3. 20. *Gen.* 3. 19. in sure and certain hope of the resurrection to Eternal Life, *Psal.* 16. 9. 1 *Cor.* 15. 20, 21, 22. 1 *Thes.* 4. 13, 14. through our Lord Jesus Christ, who shall change our vile Body, that it may be like unto his glorious Body; according to the mighty working, whereby he is able to

ſubdue all things to Himſelf. *Philip.* 3. 20, 21.

Note, When we perform theſe, *Officia poſtremi muneris*, (as the Fathers call them) and decently commit the Bodies of our deceaſed friends unto the Grave; we do not lay up theſe precious Reliques in the Wardrobe of the Earth as Carkaſſes loſt and periſhed, but as having in them a ſeed of Eternity; in ſure and certain hope of a Reſurrection to Eternal Life; this is to bury Chriſtianly, the hope of the Reſurrection being the proper hope of Chriſtians. *Vid. Auguſt. de Civit. Dei, lib.* 1. *c.* 13. Now this hope is grounded upon Chriſt's Reſurrection, who is our Reſurrection and Life. *John* 11. 25. He is *Primogenitus mortuorum*, Coloſ. 1. 18. As he roſe *in ſe*, ſo he roſe *Pro aliis*. As an Angel proclaimed at his Grave, *Reſurrexit, non eſt hic*. Mat. 28. 6. So from his Reſurrection we have added on our Tombſtones to-- *Hic jacet*, this happy clauſe--- *Spe Reſurgendi:* What is gone before in the Head ſhall follow in the Members; if the Head be above there is hope for the whole Body, if the Root have Life, the Branches

Branches ſhall not long be without. *Chriſt* the firſt fruits being reſtored to life, all the reſt of the dead, who die in him, are in him entitled to the ſame hope.

Rubrick.

Then ſhall be ſaid or ſung,

Note, This following is another ἐπινίκιον, or triumphant Hymn to be ſung by Prieſt, and People, or ſaid by the Prieſt alone, to ſhow our expreſſions of joy over our deceaſed friends, whereby we do in a holy valour laugh at death.

I heard a voice from Heaven, ſaying unto me, write, From henceforth bleſſed are the dead, which die in the Lord; even ſo ſaith the Spirit, for they reſt from their labours.

Note, This place of Scripture is primarily applied to the great Trials and Perſecutions, which were then to fall upon the Church within a ſhort time, which ſhould be ſo great, that they ſhould be counted happy, who were well dead before, and were gone to enjoy their reward of peace and bliſs, being taken away from the Earth before ſuch combats and ſtorms as theſe ſhould fall. The holy Divine ac-

counts those happiest, who should die soonest, and be taken out of this life from having their parts in the evil to come. *Isay* 57. 1. So upon mention of oppressors, and strength on their side, and the no comforter; the Preacher tells us that he praised the dead, which are already dead. *Eccles.* 4. 1, 2. And to this belongs the answer of the Spirit in the words following, they shall have rest from their labours, that is, from those Persecutions, which attend them here, and which only death can put an end to. But our Church very fitly applies it to all the Saints and Servants of God departing this life, as finishing their warfare, and going out of the World to receive the reward both of their Christian combat and conquest.

Rubrick.

Then the Priest shall say,

Note, Here the Priest is *Vox Populi*, the Peoples Mouth to God-ward.

Luk. 18. 13. *Lord have mercy upon us*:
To God the Father.

Mat. 15. 22. *Christ have mercy upon us*:
To God the Son.

Mark

Mark 10.48. *Lord have mercy upon us:*

To God the Holy Ghoſt.

Note, This is thrice repeated to ſhew our faith in the Trinity. This was called the leſſer Litany, and was of very early uſage in Church Offices. *Clem. conſtit. lib. 8. cap. 5. & 6.*

Our Father

Great in our Creation, Good in our Redemption, Rich in Goodneſs, and good in the riches of thy mercy; ſweet in love, and ſlow to wrath; willing to hear us, for our Father; able to help us, for in Heaven.

Which art in Heaven,

The Glaſs of Eternity, the Crown of Felicity, the Treaſure of all Complacency. In Heaven *Eminenter*, chiefly there, but not only there; in Heaven, the Throne of thy Glory, the Place of thy Majeſty; teaching us both whither to direct our Prayers, and where to ſetle our affections when we pray.

Hallowed be thy Name, { in us, by us, upon us,

Our Father, which art in Heaven, hallowed be thy Name,

That it may be as { Hony in the Mouth, Melody in the Ear, Jubily in the heart.

as Holineſs is chief in Thee, ſo let it be chief in our account, and eſteem of Thee. May thy Name of Father be ſo hallowed in us, and by us, in our words, lives, and actions, that we may deſerve the title of Sons.

Thy Kingdom come,

Thy Kingdom come,

Thy Kingdom of Grace come to us, that we may come to thy Kingdom of Glory: Thy Kingdom come, that the Kingdom of Sin, Satan, and Death may be deſtroyed. Thy Kingdom of Power to defend us; Thy Kingdom of Grace to Sanctifie us; Thy Kingdom of Glory to eſtabliſh us in all bliſs and happineſs. We are in this World, but thy Kingdom is not of this World, call us out of the one, into the other. Here thy Kingdom is begun in us by grace, hereafter it muſt be perfected in us by glory. Here is truth mixed with error, here is joy mixed with grief, here is tranquility mixed with trouble. Here thy King-

dom

dom hath many enemies; who ſeek the diviſion of it, labour the ruine of it, malice the glory of it; though avert it they may, evert it they cannot. The gates of Hell cannot prevail againſt the gates of Sion; nor the kingdom of Satan againſt the Kingdom of Chriſt. But, O Lord, let it come in its power and full glory. that there may be in it Truth not mixed with errour, Joy not mixed with ſorrow, Peace without trouble, Glory without ſhame; and a Kingdom ſo ſetled, it upon us, and we in it, that there may be no more fear of loſing it.

thy will be done in earth, as it is in Heaven,

Thy will be done, &c.

Thy will, not ours; be done in us, and by us; Freely without coaction; fully without imperfection; faithfully, without fraud or hypocriſie. In us, that is, in us men; as it is done in Heaven, that is, in and by the holy Angels. So that we may love thoſe things, which thou loveſt, hate thoſe things which thou hateſt; ſhun thoſe things, which thou forbideſt, and do thoſe things which thou commandeſt,

ſeſt, and ſuffer thoſe things with patience which thou art pleaſed in thy wiſe providence to inflict upon us. *Give us this day, &c.*

Give, for we cannot have it, except thou give it. *Dicimus da nobis, ne putetur eſſe a nobis.* We are taught to ask it of God, to ſhew that we have it not of our ſelves. *Us*, thou teacheth us that we are not to pray for our ſelves alone, but that we are to ſeek the good, one of another; *Pro ſe orat neceſſitas, pro aliis charitas.* *This day.* Day is here taken for life, ſo long as we live, ſo long ſhall we ſtand in need of God's givings, and may ſay this Prayer, *Give us, &c.* *This day* ſhould teach us moderation in the purſuit of earthly things. They are *Utenda* not *Fruenda*, things to uſe, not to enjoy. Like *Iſrael*'s Manna, we are to feed upon them, only till we come to the borders of our *Canaan*. This life is *Via*, the way,; Daily bread is the *Viaticum*, the proviſion for the way. When we come to Heaven, which is the end of our Journey, this ſhall

Give us this day

ſhall ceaſe; and then our Fathers houſe, and all that is in it will be ours to enjoy, and that for ever. It is a corruption in nature, that Men, *Quo minus habent viæ, eo plus quærunt viatici*, do ſtil lay up the more proviſion the ſhorter journey they have to go. *Our daily bread*, Our, that is by juſt poſſeſſion, lawfully and honeſtly got; that, which is got by unlawful ways, and indirect means, is not ours by right, but by uſurpation, it is not bread given us, but bread taken rather: Again, ours by deputation or aſſignation, not by propriety. God is the *Lord*, we are but the ſtewards, the poſſeſſion is in us, but the propriety is in him. *Daily bread*, that is, food for our daily neceſſities; neither poverty, nor riches, but a competency. *Prov.* 30. 8. Not quails to Miniſter to our wantonneſs, but bread to ſupply our want. Bread doctrinal; in the word; bread Sacramental, in the Sacrament. Bread ſuperſubſtantial, that is, *Chriſt* the bread of life who came down from Heaven, born

our daily bread,

in

And forgive us our trespasses, as we forgive them that trespass against us.

ſin *Bethleem*, the City of Bread, who feeds up our ſouls to a bleſſed immortality.

And forgive, &c.

Forgive; our righteouſneſs ſtands not in our own merits, but Gods forgiveneſs. *Us*, that is, all of us. For we all have ſinned; *Nonne errant omnes?* ſaith *Solomon*. *In multis omnes.* So *James*. *Our*; nothing ſo properly and truly ours as our ſins. *Treſpaſſes* that is, ſins Original, actual; of Omiſſion, Commiſſion, of weakneſs, of wickedneſs; of ignorance, of knowledg, Perſonal, National; ſecret, preſumptuous; ſins of impiety againſt Thee our God. Sins of injuſtice, againſt our Neighbour. Sins of intemperance, againſt our ſelves.

As we forgive thoſe, who have treſpaſſed againſt us. In thought, in word, in deed, in our bodies, in our goods, in our name. Forgive us great ſins, that is, talents; as we forgive little ſins, that is pence.

And lead us not, &c. That is, ſuffer us not ſo to be lead into temptation,

on, as to be overcome of the temptation:

The temptation { of the World, of the Flesh, of the Devil.

And lead us not into temptation.

There is *Tentatio Probationis*; so God tempts us as he tempted *Abraham*, to try our faith, love, and obedience; against this we pray not. There is *Tentatio deceptionis, & seductionis*. So the Devil and the Flesh tempts us. *Jam.* 1. 13, 14. Against this we pray; *Tentat Deus ut probet, tentat diabolus ut perdat.*

But deliver us from evil.

But deliver us from evil. { Past, Present, To come.

From evil without us, { The World. The Devil.

From evil within { the Flesh, the Lusts therof.

Libera nos a nobis Domine.

From the evil of sin, by thy Grace;
From the evil of punishment, by thy Mercy.
From the Author of evil, Satan.
From the Root of Evil, Covetousness.

From

From the Evil of the Heart, Evil Thoughts,
Of the { Tongue, Evil Words, / Hand, Evil Actions.
From corporal, ſpiritual, temporal, Eternal Evil, *Good Lord deliver us.*

This Thou canſt do, *For thine is the Kingdom, and Power.* This thou wilt do, for thine is the Glory. *Thine* firſt, and by *Jeſus Chriſt* to all that are thine. *Thine*, that is, from Thee, by Thee, to Thee, in the glory and ſafety of all thy Servants: *Kingdom*, abſolute, and in it ſelf, *Power*, not depending upon others Glory; ſhining about all, above all, and in all.

Amen. This word is the Seal of all our Petitions, to make them authentical, and it implies two things. 1. Aſſent. 2. Aſſurance, that our requeſts ſhall be granted, and therefore it is thought by ſome to be of more value than all the reſt of the Prayer, by how much our faith is more excellent than our deſire. For this is a teſtification of our faith, whereas all

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the Petitions are only teſtifications of our deſire.

Note, I may ſay of the Lord's Prayer; only peruſe it, commend it I need not, for the Author's worth is ſo well known, that he needeth not any Man's commendation, nay he is above all commendation; and the work it ſelf is ſo perfect and compleat, containing ſo much in ſo little, ſo ſhort in words, ſo large in matter; that it needs not any commendation neither. 'Tis the Lord's Prayer dictated by our Saviour himſelf in the behalf of his Diſciples, and his Church, to the end of the World. He to whom we pray, and in whoſe Name we pray, hath left us this pattern to be *Forma & Norma Orationis*. It deſerves a very high reſpect for the Author's ſake. He compos'd it, who is *Dei ſpiritus, & Dei Sermo, & Dei ratio; Sermo rationis, & ratio Sermonis & Spiritus. Tertul. de Orat. lib.* 'Tis ſhort, but withall plain, 'tis few in words, but withall full in matter, like the beſt Coin it contains the moſt value in the ſmalleſt compaſs. Theſe reaſons may be given for the ſhortneſs of it. 1. That it may be the ſooner learnt. 2. That it

may

may be the better retained in memory. 3. That it may be the oftner uſed. 4. That there may be no wearineſs in the ſaying of it. 5. That there may be no excuſe for the not knowing of it. 6. That it may beget in us a confidence of ſoon obtaining what we pray for. 7. To ſhew that the Efficacy of Prayer conſiſts not in how much, but how well, not in the multiplicity of words, but in the devotion of the heart. And for this purpoſe hath our Church, in imitation of this pattern, framed up all her Prayers in ſhort Collects, like many Flowers gathered into little Bundles. We know the hotteſt Springs ſend forth their Waters by ebullitions, and doubtleſs the moſt zealous hearts utter their conceits in the feweſt words, and ſhorteſt formes; in all the Bible we read not any Examples of very long Prayers: Our Saviours Prayer in the Garden, ſhort; our Saviours Pray'r upon the Croſs ſhort; *Stephen*'s Pray'r for his Perſecutors ſhort. The *Publicans* Prayer ſhort; The Thief's Prayer upon the Croſs ſhort. The Apoſtles Prayers all ſhort; They, who did Petition our Saviour in the Goſpel, did it

in

in ſhort forms. So in the New Teſtament, and ſo in the Old. *David*'s Pſalms, which are moſt of them Prayers or Praiſes, not very long; *Solomon* commends few words in the Old Teſtament, *Eccleſ.* 5. 2. and a greater than *Solomon* condemns long Prayers in the New, *Mat.* 6. 7. *Mat.* 23. 14. if not the Prayers, yet I am ſure the hypocriſie of them he doth condemn. As the Scriptures, ſo the Fathers in all their writings are for ſhort Prayers. *Hoc negotium plus gemitibus quam ſermonibus agitur, plus fletu quam afflatu. Auguſt. Epiſt.* 121. *Oratio brevis penetrat Cœlum.* *Auguſtine* alſo tells us, that it was the practiſe of all the Chriſtians in *Ægypt* to uſe ſhort Prayers, and he gives the Reaſon for their ſo doing. *Dicuntur fratres in Ægypto crebras quidem habere orationes, ſed eas quidem breviſſimas, & raptim quodam modo ejaculatas, ne illa vigilanter erecta, quæ Orationi plurimum neceſſaria eſt, per productiores mores evaneſcat, atque hebetetur intentio. Auguſt. Epiſt.* 121. But I ſay no more upon this Argument, the ſhorter our Prayers are, the neerer they are to the pattern of our Saviour, who, when he taught his Diſci-

ples to pray, preſcribed them a ſhort forme; and the Reverend Mr. *Calvin* in his Pray'rs after Sermon ſwerved not from this Rule, obſerving ever both a ſet, and ſhort forme. See his Bidding of Prayer uſed at the end of his Sermons upon *Job*. Again, the Prayer of our Saviour, as it is ſhort, ſo it is moſt excellent in the uſe, being ſo fram'd, that it may ſuit for all Times, Perſons, Places and Conditions; other Prayers may be at ſome times unſeaſonable, this never; it is not only *Norma Orationis*, a Rule to pray by, *Mat.* 6.9. but it is *Forma Orationis*, a Form to pray in, *Luk.* 11. 2. As *John*'s Diſciples had a Form, which none uſed but themſelves, by which they were known to be his Diſciples, *Luk.* 11. 1. So *Chriſt* gave his Diſciples a Form, which *Tertullian* terms *Orationem Legitimam*; a Prayer, which *Chriſt*'s own Law hath tied his Church to uſe in the ſame form of words, wherein he deliver'd it; and ever hath it been uſed in all parts of the World, where Chriſtian Religion ever was. He, who made us to live, hath taught us to pray; and doubtleſs if God will hear us when

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we uſe his Sons Name, he will much more hear us, when we uſe his Sons words; as Prayer in general, ſo this in ſpecial is of much efficacy and neceſſity; for the good of our Souls there is not in Chriſtian Religion any thing of like force through every hour and moment of our whole lives. Therefore if we may believe St. *Auguſtin*, as a witneſs of Antiquity, the Univerſal Church of Chriſt hath ever uſed to begin and end all her Prayers with this form; as ſtriving indeed by divers other formes more largely to expreſs the ſenſe of this, but being not able to come neer to the high note, and moſt excellent ſpirit of perfection in this, they ever concluded with it, as being aſſur'd that however they may for divers defects not attain to the depth of it, yet by it they ſhall be ſure to beg all things neceſſary at Gods hands. Vid. *Auguſt. Epiſt.* 59. *Hook. Eccleſ. polic. lib.* 5. *ſect.* 35. B. *Andrews* Sermons of the Worſhipping of Imaginations. And for this very reaſon it hath been the cuſtom in our Church of *England* to place *Chriſt*'s Prayer in the front of our prayers, as a guide; and to add it neer to the

end of ſome principal Offices as a complement, which fully perfecteth whatſoever may be defective in the reſt. *Præmiſſa Legitima & ordinaria oratione quaſi fundamento accidentia; imus eſt deſideriorum; imus eſt ſuperſtruendi extrinſecas petitiones. Tertul. de orat.* For this Prayer excels all other in many reſpects. It is the Goſpels Epitomy, compiled by wiſdom it ſelf, ſo large for matter, ſo ſhort for phraſe, ſo ſweet for order, as that it deſerves worthily to have both the beſt, and the moſt place in our Liturgy, the firſt as a guide to the reſt, the moſt as a neceſſary complement to ſupply what is wanting in the reſt: Therefore is it uſed in our Burial Office, and all other offices to be *Tanquam ſal omnium divinorum officiorum. Durand. Rational. divin. offic. lib. 5. c. 5. ſect. 17.*

Prieſt.

Almighty God, with whom do live the ſpirits of them that depart hence in the Lord. Mat. 22. 32. Eccleſ. 12. 7. Heb. 12. 23. *and with whom the ſouls of the faithful after they are delivered from the burden of the fleſh, are in joy and felicity:* Revel. 14. 13.

Luk.

Luk. 23. 43. *We give thee hearty thanks, for that it hath pleaſed thee to deliver this our out of the miſeries of this ſinful World, beſeeching thee, that it may pleaſe thee of thy gracious goodneſs ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdom, that we with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs both in body and ſoul, in thy eternal, and everlaſting glory, through Jeſus Chriſt our Lord, Amen.*

Note, That the Soul dies not with the Body, is a received truth amongſt the wiſer and better Heathens. *Vid. Cic. Tuſcul. quæſt. Cato major. de Senectut. Somn. Scipion. Pythagoras* rather thought of a Tranſmigration of Souls, than a dormition or dying. The Fathers all hold the ſame. *Vid. Auguſt. de immortalitat. animæ. Ne in ſomnium quidem cadit anima cum corpore, quomodo ergo in veritatem mortis cadet, quæ nec in imaginem ejus ruit? Tertul.* To think our Souls ſhall ſleep in duſt, as our Bodies do, til the laſt doom, is but a dream of the Pſychopannychites, the ſpawn of the ancient *Arabicks*, againſt

whom Mr. *Calvin* hath written a learned Treatiſe. It is an errour clearly confuted by the Scriptures, take one place, which is *Inſtar omniem.* Mat. 22. 32.

Note again, As the Souls of Gods Servants, when they are ſeparated from the Body, are in ſome certain definite place, ſo they are in a ſtate of reſt, and refreſhing; the Scripture-phraſe diverſly expreſſeth it, by being in the hand of God, being with God, being in the Society of Angels, being in *Abraham*'s boſome, in Paradiſe, in the Land of the Living, in the Tabernacles of peace, in Heavenly Manſions, in Heaven it ſelf; that is, they are ſo diſpos'd of, as to have the Glory and Bleſſedneſs of Heaven communicated to them, and to enjoy the beatifical viſion in part whereſoever they are: and this may be the reaſon of that uſual Epitaph among the *Jews* upon their Sepulchres, Let his Soul be bound up in the Garden of *Eden*, or in the bundle of the Living. *Godw. Antiq. lib. 6. c. 5.* Yet I cannot ſay that they are in that very Heaven whither Chriſt as our fore-runner is enter'd, not in that perfect bliſs and happineſs, the

Treaſury

Treaſury of which was firſt opened by Chriſt at his Aſcenſion, and ſhall be more compleatly ſhewed and revealed upon all the faithful at the General Reſurrection, when they ſhall be where he is, and as he is, and partakers of the ſame glorious felicities with himſelf at Gods right hand; as our Church prays, that *we may have our perfect conſummation and bliſs*, which is the ſame in effect with that Petition in our Saviour's prayer, *Thy Kingdom come*. Touching this I could ſay very much, but for brevities ſake, I refer my *Reader* to ſome Writers of Note upon this Argument. *Irenæus, lib.* 4. *c.* 45. *lib.* 5. *c.* 31. *Athanaſi. tom.* 2. *orat. de Aſcenſ. Chryſoſt. tom.* 5. *pag.* 637. *Tertul. de anim. c.* 55. *lib.* 4. *contr. Marcio. cap.* 6. *c.* 10. *lib. de anim.* In which Book *Tertullian* is very plain and full: *Vid. Melanct. in Evangel. domin. in loc. commun.* And Mr. *Calvin* is very expreſs, That Chriſt alone is enter'd into the Sanctuary of Heaven, and that he preſents unto God the Prayers of the People, who remain in a remoter Court till the end of the World. *Inſtit. lib.* 3. *c.* 20. *Sect.* 20. *lib.* 3. *cap.* 25. *ſect.* 6. *in Luc. cap.*

16. *verſ.* 22. *vid. Marlorat. vid. Calvin. lib.* περὶ ψυχοπαννυχίας. in 1 *Pet.* 3. 19. 2 *Pet.* 2. 4. *Luc.* 23. 43. *Mat.* 8. *Geneſ.* 5. *de raptu Enochi. Job* 14. *Philip.* 1. 6. 2 *Cor.* 5. 1. 2 *Cor.* 12. 13. *Inſtit. lib.* 4. *cap.* 4. *ſect.* 12. *in Catechiſm.* In all which places, he will not define or determine any thing *in terminis*, only holds as we do, that they are in bliſs, but ſhall not have their perfect conſummation and bliſs, till the Reſurrection, and Day of Doom.

The Collect.

O merciful God, the Father of our Lord Jeſus Chriſt, who is the Reſurrection and the Life, in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally, Joh. 11. 25, 26. *who alſo hath taught us (by his holy Apoſtle St.* Paul*) not to be ſorry as Men without hope, for them that ſleep in him.* 1 Theſ. 4. 13, 14. *We meekly beſeech Thee, O Father, to raiſe us from the death of ſin, unto the life of righteouſneſs,* Rom. 6. 3, 4. 1 Cor. 15. 34. *That when we ſhall depart this life, we may reſt in him, as our hope is this our doth, and that at the*

the general Reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well beloved Son ſhall then pronounce to all that love and fear Thee, ſaying, Come ye bleſſed Children of my Father, receive the Kingdom prepared for you from the beginning of the World, Mat. 25. 34. *Grant this, we beſeech thee, O merciful Father; through Jeſus Chriſt our Mediator and Redeemer. Amen.*

Note, This Collect ſums up all the remarkableneſs of the Burial Office in a ſhort devout prayer, and brings all home in pious application: Herein we declare our hope concerning all who depart this life in the boſom of the Church, for ſo long as we are in the boſome of the Church, we are in the ſtate of pardon, however if we are ſometimes miſtaken in our hope as to particulars, yet it is ever a teſtimony of our charity. It is *Error amoris,* in caſe it happen at any time to be an errour.

2 Cor. 13. 14.

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all ever more, Amen.

Viz.

Viz. The charity of God the Son, the love of God the Father, and the bounty or liberal effusion of the graces of God's Holy Spirit be in us, with us, and upon us, now and ever. *Amen.*

POSTSCRIPT.

Christian Reader,

IN the first place, I am to desire thee to have so much charity for our reviving Mother the Church of *England*, as not to think her any way addicted to an affected singularity in her prescribed Office for the Burial of her dying Children, for as in her other Offices, so in this she holds exact conformity with her other Sisters, the Reformed Churches beyond the Seas, so far as they may be permitted to hold conformity with her. *Vid.* Mr. *Durel.* Touching the conformity of other reformed Churches with the Reformed Church

Church of *England. pag.* 34. *ſect.* 38. *pag.* 48. *ſect.* 60. Beſides, take notice of the words of the moſt judicious *Hooker*. Take away (ſaith he) theſe prayers, praiſes, and holy Leſſons, which were ordained at Burials, to ſhew the peculiar hope of the Church, touching the Reſurrection of the dead, and in the manner of the dumb Funerals, what one thing is there whereby the World may perceive that we are Chriſtians? *Hook. Eccleſ. Pol. lib.* 5. *ſect.* 75. Some few Rites more I ſhall add obſerved at Funerals, together with their Reaſons annexed, only to give ſatisfaction to thoſe better ſort of weak Chriſtians, who quarrel at their uſe more out of tenderneſs of conſcience, than out of turbulency or any contentious ſpirit; as for ſuch, who are contentiouſly given, who are ill-willers to Sion, who are enemies to the peace of the Church, who delight in nothing but dreadful confuſions, and make it a great part of their Religion to quarrel the ancient practiſes of the Church, and juſt Orders of Superiours, I leave them to the ſevereſt execution of the Laws of the Land, and the

power

power of those who are invested with Jurisdiction to punish them as schismatical, and seditious Persons, and as the nature of their offence shall deserve; and truly I think Superiours may be blamed for their indulgence in such cases, as well as for their severity; Our Church will never be at peace, and our State never at quiet from the working of some Mens spirits, and intemperate zeal, *Si vitiis Principum irasci liceat, & insidiari bonitati:* But enough of this, I proceed now to speak of the few other Rites rather practised at Funerals than by Law or Canon prescribed, and to account for them with what brevity and perspicuity I can: 1. The ringing of the Passing-bel, or Soul-bell, as we call it, is not intended to help the passage of the Soul when departed out of the Body, but only to stir up devout Christians to pray for its happy passage out of its Body, and to move those who are living to make reflexions upon their own mortality, and seriously to consider of their later end. This Bell is like St. *Paul's* Trumpet, 1 *Cor.* 14. 8. which gives such a certain sound, that all within

within the hearing of it may prepare themselves to the Battel, which is to be fought in the Field of Death. 2. It was an ancient custom, and is still practised, to bury the Dead with their Faces turning towards the East, to shew that they were as sure of an uprise, as the Sun that comes forth of his Eastern Chamber, and that they lie waiting for that Sun of Righteousness, *Malach.* 4. 2. who shall at the last day return with his healing Wings, and quicken and revive all the dead Bodies of his Servants by his healing and life-giving influence, when he comes with his *Prodi Lazare*; or *Surge qui dormis*, then the Graves shall set open their Marble Doors, and restore their *depositа*. When the Arch-Angel shall sound the Trump of Collection, then the scattered bones of Gods Saints shall be gathered together with sinews, and those sinews incorporated with flesh, and that flesh covered over with skin (all mortality being purged away) and by a new Μετεμψύχωσις (or rather ἀναψύχωσις which *Pythagoras* never dreamed of) the same Soul shall re-enter the same Body; These and

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the like Ceremonies the Church hath practiſed in her Funerals, to be as εἰκόνα τῆς ἀναστάσεως ſo many ſignificant emblems to ſtrengthen and confirm her living Children in the hopes of a joyful reſurrection. 3. It was an ancient cuſtom after Burial, to go to the holy Communion, unleſs the Office were performed after Noon; for then, if Men were not faſting, it was done only with Prayers: *Concil. Carthag. 3. Can. 29. Vid.* Doctor *Sparrow, Rational. pag. 355.* and the Book of Canons and Conſtitutions Eccleſiaſtical ſet forth by him. 4. Funeral Doles were an ancient cuſtom. *Chryſoſt. Homil. 32. in Matth.* But as concerning them, the right uſe, and the abuſe, Vid. *Haman L'eſtrange* in his alliance of Divine Offices, in his account given of the Burial Office. 5. The cuſtom of Funeral Sermons and Orations may ſeem to be firſt derived from the *Jews* and Heathens. For it was a cuſtom amongſt the Heathens, *Laudare defunctum pro roſtris. Sueton. Jul. Cæſar. c. 6.* And touching the *Jews*, we find it practiſed by King *David. 2 Sam. 1.* And from both Chriſtians may have derived

tived this cuſtome, making it ſerve for theſe purpoſes. 1. To make thoſe, who are alive, more careful how they live, when they know their departure ſhall not be folded up in ſilence: 2. To confirm Mens hopes againſt the time of their own diſſolution, and to mind them, 1. Of their timely preparation for death. 2. Of their eſtate after death. 3. Of the Reſurrection, but chiefly of the *Quatuor Noviſſima*, Death, Judgment, Heaven, Hell; that ſo all may bring us (if poſſible) to holy living, which is the ſureſt preparation to happy dying; that by every ſuch occaſion we may learn ſomething to better us in our ſpiritual eſtate, and not only wiſh with *Balaam* to die the death of the righteous, but according to the Apoſtles advice, ſtrive to live their lives, treading ſo near as we can in the ſteps of their moſt holy faith, conſidering the end of their converſation. *Heb.* 13. 7. For my part, I cannot ſpeak much in the commendation of this, among ſome overmuch magnified cuſtom, only it is a good help to mend the Miniſters maintenance where it is (as it is in too many places) very

very ſcandalouſly ſmall; I hope thoſe, who are now in place to do it, will conſider of it, and by their prudent care enlarge the too penurious proportions, for if this courſe was taken, I am very confident it would give abundant ſatisfaction to the People, and undoubtedly be a great incouragement to the inferiour Miniſtry to lay aſide their *Placentia*, and to preach that doctrin which may be leſs pleaſing, but more profitable, when they receive any aſſurance from an eſtabliſhed Law, that their maintenance is legally due, and not altogether depending upon the courteſie and uncertain benevolence of the People. But indeed in Funeral Sermons there hath been obſerved too much of the mode and gallantry, too much of applauſe and flattery, too much of popularity and vanity, Encomiums and Elogies have been given, where none due; The vile Perſon hath been called liberal, and the Churl bountiful, *Iſay* 32.5. By ſome Paraſitical Preachers; an abſurdity better befitting the Stage, than the Pulpit, yet neither place well, for both *Comœdia* and *Concio* ſhould be *Vitæ Speculum:* Now in regard

Funeral

Funeral Sermons are ſo much in faſhion; indeed preaching for the moſt part is now but faſhionable, as it was in *Ezekiel's* time. *Chap.*33. *Verſ.*30,31,32,33. Therefore I ſhall conclude this Treatiſe with a ſhort Sermon.

The TEXT.

Heb. 9. 27.

And as it is appointed unto Men once to die, but after this the Judgment.

The INTRODUCTION.

FUneral Sermons are ordinary Diſcourſes made over the dead, but intended for the benefit of the living, and Funeral Offices, that is, ſet forms of Burial to be read over the dead at the Grave, have the like holy end, & deſign in them;

Both are to mind us of the last things, which we cannot escape, and yet are willing to forget, till such like ocular demonstrations as these bring them fresh to our remembrance. Death, Judgment, Heaven, and Hell: He, that would make these four his *Vade mecum*, and setiously consider of them all his life time, would rarely do amiss. Were these as carefully laid up in our hearts, as they are customarily by preaching poured into our ears, certainly they would have a more reforming influence upon our lives than most what they have; How should we be less proud, and more humble? How should we loath sin, and love sanctity? How should we prize Heaven, and set all below Heaven at nought? How evenly should we carry our selves betwixt both the Tables of Piety, and Justice, of holiness and charity, towards God and our Neighbour, Superiors, Inferiours, Equals? How careful should we be not to omit any duty? How fearful should we be to commit any sin? How piously should we live as to God-ward, how righteously as to Man-ward, how soberly as to our selvs,

did

did we seriously resolve to practise what we hear, as we customarily come upon such like occasions to hear what we should practise; or would we but carry away the Text, when perhaps much of the Sermon, like the good Seed in the Gospel, may be catched up by the Birds of the Air, wandring thoughts, or choaked by thorns, the cares of the World, yet did we but carry this Text home with us, and seriously meditate upon it, when we come at home, it might with God's blessing do a great part of the work every Sermon should be designed for; and that is, not to make us wiser, but to make us better, not to inform our Judgments, but to reform our lives; and to settle us upon such a bottom, as not to dare to live in that state of life, wherein I am sure we should not willingly dare to die, a state of sin, a state of impenitency, a state of hardness of heart. Certainly no Man willingly would have death find him in such a state as this, especially considering, that death is not the τὸ τέλος, the τὸ πᾶς, the last of the last things, but only passeth us over to something still beyond it, either

to eternal bliſs, if we live in God's fear, and die in God's favour, or to a miſerable eternity, if we live and die otherwiſe. For, *as it is appointed*, &c. The meaning of the words is ſo obvious, that they need no explication. *Deſiderant potius pium auditorem, quam curioſum expoſitorem.* They require rather a conſcientious application, than an explication of curioſity. The words are plain; It is the condition of all Men to die, and to die but once, and then to be judged to all Eternity; Here's enough for explication, any one may ſee into the meaning of the Text, who will not be wilfully blind; I, but now for the application; if this be the ſtate, if this be the condition of all Men, firſt to be under the arreſt of death, and then to be arraigned at the Bar, and brought before the Judge; will not this make our hearts burn within us? warm our affections, and beget in us a zeal to godly living more than ordinary? Nay, will not this prick us at the heart, as *Peter's* Sermon did, and work compunction upon our Spirits? Will it not

Luk. 24. 32.

bring

bring the guilt of our ſins to our Remembrance, and make us, as the *Jews* once did, paſſionately ſue to *Act.* 2. 37. 2 *Cor.* 5. 19.

thoſe Miniſters to whom Chriſt hath committed the word of reconciliation, that they would adminiſter a ſeaſonable word of comfort to us, and give us directions what to do in ſuch a caſe as this. I know the Scripture Rule is, *Is any ſick among you, let him call for the Elders of the Church:* Jam. 5. 14. That is, ſeek out to ſome ſpiritual Perſon, who is over the Congregation, that he may contribute his aſſiſtance, afford the ſick man his beſt directions, pray to God with him and for him, that God would pardon his ſins, aſſwage his pain, remove the diſeaſe, reſtore him to his former health, and the like; this being a duty injoyned, would not be omitted. Better then in time of ſickneſs, than not at all; but better in time of health, I think, than in time of ſickneſs. In the midſt of life we are in death, therefore in the midſt of life we ſhould prepare for death; whether ſick or well, that

meſſage to *Hezekiah* concerns us all. *Set thine houſe in order*, Iſay 38. 1. There is a time when all Men will be glad to ſeek God, and that is *Cum occiderit*, when he lays any ſcourge or ſickneſs upon us; when he ſlew them then they ſought him, and turned them early, and enquired after God. *Pſal.* 78. 34. Even they, who kept not the Covenant of God before. *Verſ.* 10. who forgot his works. *Verſ.* 11. who ſinned, provoked him, tempted him in their heart, and ſpake againſt him, *Verſ.* 17, 18, 19. who neither believed in him, nor truſted in his ſalvation, *Verſ.* 22. but ſpent their Days in vanity, and their Years in turmoil in the World, *Verſ.* 33. never thinking upon God at all, in a pinch of danger and extremity, when he ſlew them, did all turn ſeekers, to find help from the ſame hand, which hurt and wounded them. This is the very Atheiſts time, and the time of the moſt debauched Perſon in the World to ſeek God in, this is the time which brought home the Prodigal; they who looſe him in time of health, will be glad to ſeek, and ſue to him in time of ſickneſs. Therefore

let

let me recommend to you another time, when ye will be more certain and ſure to find him, becauſe it is God's acceptable time, and that is in time of health, when your Mountain is ſtrong, your Hedge and Fence about you ſafe and untoucht; when you have other dependencies, yet then to ſlight them all, and to depend upon God, that's the time, which pleaſes him. Now, now ſaith *Solomon*, in the days of thy youth, in thy proſperity, before the evil days come, *Eccleſ.* 12. 1. *Remember now thy Creatour*; However our memory is placed in the hinder part of the Head, yet we muſt not defer our remembring to the hindermoſt part of our Life. I know it is the deſire of all Men, when they are going out of the World, to have a ſecure Paſsport, and to get as much an aſſurance of their happineſs and future eſtate as can be; Now give me leave to be plain with you, I can give you no better aſſurance then what the Scripture affords, God's word is the beſt ſecurity. If ye look for an aſſurance of faith, Faith is but the ſubſtance of things hoped for, the evidence of things not

ſeen. *Heb.* 11. 1. If ye look for an aſſurance of hope. *Heb.* 6. 11. Hope carries us to that which is within the Vail, *Heb.* 6. 19. which we hope for, but cannot ſee; if ye look for an aſſurance in that which we call Election, I know the foundation of God ſtandeth ſure, having this Seal, *The Lord knoweth who are his*; Yet have a care, *Let every one, who nameth the Name of Chriſt, depart from iniquity*, 2 Tim. 2. 19. *Make your calling and Election ſure*, How is that? by giving all diligence to add to your faith vertue, to vertue knowledge, to knowledg temperance, to temperance patience, to patience godlineſs, to godlineſs brotherly kindneſs, to brotherly kindneſs charity; for, if ye do theſe things, ye ſhall never fall. 2 *Pet.* 1. 5, 6, 7, 8 9, 10. We can be no further aſſur'd of our Salvation by Chriſt, than we can be ſecur'd of our being in Chriſt, and conforming our lives to the Chriſtian Rules. The ſecurity we can have in this preſent ſtate of grace may not be imagined to be the ſame with that we ſhal have in the ſtate of glory. It is only the Saints departed, who have enter'd the

Ark

Ark of Heaven, can ſing that ἐνίκησεν of the Apoſtle. *Death is ſwallowed up in victory*, 1 Cor. 15. 54. We that are below in this Church militant, muſt be ever upon our Watch, ſaying with holy *Job*, *All the days of my appointed time, or warfare here on earth will I wait till my change come*, Job 14. 14. And our change will come ſooner or later. The wheel of nature, *Jam.* 3. 6. is ever turning, and turning ſome off into the duſt every day; like *Peter* and *John* we are continually running one after another to the Sepulchre. The beſt Antidote I can preſcribe unto you, I will not ſay againſt Death, but againſt the terror of it, that Death may looſe its ſting, and the Prince of Terrors may not be terrible, is this, to look upon your ſelves all your life time; if of the number of the predeſtinate, to be predeſtinate, to be conformed to the Image of Chriſt, *Rom.* 8. 29. To live as he lived, to walk as he walked, to make his ſpirit your guide, his word your rule, his life your example; In all Scripture the holy Spirit of God hath revealed unto us but one way of preparing for death, and ſecu-

ring

ring our future estate, which is by an holy life. Faith may shew us Heaven, as *Moses* saw the Land of *Canaan* at a distance, but it is holy life, and an habitual sanctity must land us there. The Text I have now pitched upon may settle us upon this bottom, if we will but seriously weigh and consider of the two Propositions, which are indeed two undeniable Doctrines arising out of it. 1. That all men must die. 2. That all Men, after death, must come to Judgment; As the Tree falls so it lies, and as Death leaves us, so Judgment will certainly find us. 1. *All Men must die.* This is so unquestionable a verity, that I never yet heard, or read of any that durst offer at a confutation of this Proposition. *Jews*, *Heathens*, *Turks* and *Tartars* all confess it, and have in one kind or other their *Justa*, or Funeral rites, their *Officia postremi muneris*, which they perform at the Funerals of their dead. This statute of dying was made in Paradise, *Gen.* 3. 19. not yet repeal'd. *Debemur morti nos nostraque*, to die is as good a debt as any the world knows, for the levying of which there is an extent upon all Man-

Man-kind, *Rom.*5.12. This mortal must be put off that immortality may be put on. Those μακρόβιοι of the first Age had this story told of them all, they lived so many years, and then they dyed, *Gen.* 5. What Man is he that liveth, and shall not see death? The Prince and the Peasant are elemented of the same earth as *Adam* was, like *Nebuchadnezar*'s Image, though we may have Heads of Gold, yet we all stand but (*Luteis pedibus*) on feet of clay. We are but like the Ark of God, *In medio pellium*, in the midst of skins, living within Paper-walls, walls of flesh; we dwell in Houses of Clay, whose foundation is in the dust and dirt, which are crushed before the Moth. *Job* 4. 19. I need say no more for confirmation of the first Proposition. Let us see in the next place what use is to be made of it; if we must all die and depart hence, this being not our rest, not our home, but our way home. Let us make provision in our life time for that time of dying, which will most certainly come upon us, though it be most uncertain when; Let us think every day of dying, for indeed we die daily,

ly, as ſoon as we are born we begin to die; Let us make death familiar by expectation of it, by daily apprehenſion of it; Let us at all inſtants go out to meet it, and think our ſelves always upon our Death-bed. He deſerves not (ſaith *Jerom*) the name of a Chriſtian, who will live in that ſtate of life in which he would not die--- Indeed it is a very great adventure to be in an evil ſtate of life, becauſe we know that every minute of it hath a danger, and we know withall, that after death, there is ſomething elſe to be looked after, which brings me to the next particular. *That all Men after Death muſt come to Judgment.* This is a Propoſition carrying in it a very great truth, which *Pagans*, *Turks*, and *Infidels*, I mean the moſt ſober and beſt moraliz'd amongſt them have not been ignorant of. How *Heathens* came by this knowledg, whether by the light of nature, or by ſome Revelation unknown to us, or happily by ſome light derived from our Scriptures, I am not able to ſay, nor curious to enquire; for my way hath ever been to ſit down contented with my own ignorance in things, which are in the dark,

dark, and wherein I may ſpend much time in the diſquiſition, and find but little ſatisfaction at laſt. In ſecret things which belong to God, Ignorance ſhall be the Mother of my Devotion; That God ſhal judg the World is a clear truth, *Rom.*3.6. That he ſhall judg the *Jews*, who ſinned in the Law, by the Law; the *Gentiles*, who ſinned without Law, without Law; and Chriſtians, who have ſinned againſt the clear light of the Goſpel, by the Goſpel, is a very great truth alſo. *Rom.*2. 12, 13, 14, 15, 16. When this final Judgment ſhall be, I will not determine; Let curious heads meddle with theſe curioſities, I dare not; I will not ſo much as deſire to know what God was not willing to reveal. There is a day God hath appointed, in the which he will judg the World in Righteouſneſs, by that Man whom he hath ordained, *Act.* 17. 31. even Jeſus Chriſt, before whoſe Tribunal we muſt all appear, and receive according to what we have done in our Bodies, be it good or evil. 2 *Cor.* 5, 10. God is pleaſed in wiſdom to conceal that day, that we may careſully obſerve every day. By way of

Appli-

Application, I add but this. Knowing therefore this terror of the Lord, 2 *Cor.* 5. 11. Consider, I pray you, and lay it to heart, *What manner of Persons ye ought to be in all holy conversation and godliness*, 2 *Pet.* 3. 11. And let this be a comfort to all Christians, who have not their hope in this life only, nor fix the Anchor of it here below, that the same Jesus Christ, who is now our Advocate in Heaven shal hereafter be our Judg, *&c.*

Reader, A Funeral Sermon of this nature may not be impertinent, although not very necessary neither, the Church in her Funeral Office having made such a full provision already. But were the Funeral Orations and Encomiums of some low spirited Preachers well examin'd, there is nothing in Print can appear more unseemly, and misbecoming Christian profession, wherein great Persons meerly for being great, shall be applauded for that goodness which was never apparent in them. Certainly these Elogies were intended as things extraordinary for Men of extraordinary sanctity, and not else.

THE END.

The Thanksgiving of Women after Child-Birth.

Commonly called *The Churching of Women.*

Note 1. OUr Church of *England* eminent in her Liturgy and publick Offices, both for her Charity to Man, and Piety to God, hath preſcribed to Us in Her Service-Book two notable Paſſages, as relating to Child-bearing-Women. 1. In the Litany, we are taught to pray in a general way for all Women labouring with Child, that is, for their ſafe deliverance in ſo great a danger, which is ſo great, that the Spirit of God being to lay out a danger to the full, expreſſeth it thus, *As travel upon a Woman with Child*, 1 Theſ. 5. 3. noting both the ſuddenneſs, and ſharpneſs of the pains. Now there

there was a curſe we know inflicted upon Woman-kind for *Eve's* ſin, That they ſhould bring forth Children in ſorrow, or with ſore travel at their birth, *Gen.* 3. 16. Every Child ſhould be to her a *Benoni*, and *Filius Lachrymarum*; becauſe the Woman was the cauſe and beginning of ſin and ruine on all Man-kind. 1 *Tim.* 2. 14. However God is pleaſed to moderate the curſe, ſo that Woman ſhall be able to paſs through her Child-bearing ſafe, though not without ſome difficulty and danger; and this curſe no queſtion is not ſo heavy upon Woman-kind, as that ſin deſerved, by means of the ſeed of the Woman, the *Meſſias* which ſhould be born from her Poſterity. For nó doubt he would redeem that nature which he was to aſſume, and did aſſume, not only from the danger of Child-bearing, but from a greater danger of eternal damnation, upon condition that theſe Child-bearing-Women continue in the Faith, and live in that Charity, Holineſs, and Sobriety as they ought to do, performing thoſe Duties of Chaſtity and modeſt behaviour, which Chriſtianity requires of them.

them. 1 *Tim.* 2.15. Yet notwithstanding the curse of Child-bearing is moderated, and mitigated, it is not taken away, it remains stil so as to expose the Woman to very great danger; which motive puts the Church upon it constantly to pray for all Women labouring with Child. I wonder ever any Women who have been sensible of these dangers, should be taken captives by those spirits of errour, and seducing Teachers, 2 *Tim.* 3.6. which creep first into their houses, and then into their hearts, so as to be brought to a loathing and dislike of that most excellent Prayer, which the Church hath inserted into her constant Morning-Service for their safe deliverance. 2. Here is a peculiar Office for the purpose, wherein the Woman is to return her praise and thanks to God for her deliverance, when the pain is over, and the danger is past. Had the Church never enjoyn'd this, our own reason may tell us this is fit to be done. First to pray to God for his mercy we would receive, and then to praise God for his mercy received. That so our duty may keep pace with God's bounty, and our grateful de-

votions answer in some proportion God's gracious deliverances. Certainly as the Apostle speaks this is λογικὴ λατρεία. A very rational Service, a Service that hath very much of reason in it, *Rom.* 12. 1. and none but such, who have little reason, and less religion in them can be against it. No Christian who hath grace and gratitude in him, but will blush at that pitiful and poor Objection which is made against it, as if, forsooth, in returning thanks for every one thus delivered, and vouchsafed this mercy, we should be like the Messilian Hereticks, who do nothing else but pray. Indeed I think of the two, it is better being like such Heretiques, who do nothing but pray, than to be like such Schismatiques and disquiet Spirits, who do nothing but rail and quarrel at whatever is so prudently ordered and established by lawful Authority; and this is the judgment of a very reverend Man. *Hook. Eccles. Polic. lib.* 5. *sect.* 74. *David* tells us it is a good thing, a thing very well becoming the just, and religious Persons to be thankful. *Psal.* 92. 1. *Psal.* 33. 1. I like not that godliness which teacheth any

Man

Man to be unthankful. Among the Ten Lepers, which were cleanſed, our Saviour took notice but of one that returned to acknowledg the mercy. *Luk.* 17. 17, 18. Chriſt in commending of him, condemned the other Nine. Yet we read not of any ſpecial command injoyning one or other to return back, and to give thanks; only the nature of the benefit received did in all reaſon require it. By which it is evident that when God is merciful to us, we are bound up by reaſon as well as Religion to be thankful to him. And where can a Woman expreſs her thanks to God for ſo great a mercy, better than in the Congregation, and that for theſe reaſons. 1. To evidence her own thankfulneſs. 2. To provoke others to the like thankfulneſs by her example. 3. To excite all to make ſome reflexion upon the firſt ſin, which laid ſo heavy a curſe, expoſing them to ſo great a danger, upon Woman-kind. 4. To work in Children an impreſſion of love, duty, and obedience towards thoſe Mothers of theirs, who did undergo ſo much pain and ſorrow to bring them into the World. Neither know I, how or which

way Children can ever make amends, or ſufficiently requite their Parents. Now in regard this return of Thanks is to be performed in the publick, and in the Face of the Congregation, it is intitled, *The Churching of Women.* For ſo ſoon as God gives them ſtrength, and they have retired themſelves ſo long time, as is conſiſtent with the Chriſtian rules of modeſty and ſobriety, it is very fit they ſhould come in decent and humble manner, and make a publick acknowledgment of Gods great mercy to them in the preſence of God's People, then met togerher in Gods houſe; neither do I conceive how the great end of this Office, according to the Churches intention, can be exactly performed and diſcharged, to have it hudled up in ſilence, and obſcurely in their private houſes, nor indeed done at all, unleſs the Ordinary grant forth a diſpenſation in a caſe of apparent neceſſity; which it concerns the Church to be very wary in granting, in regard (as I have obſerved) in this irreligious Age we have ſo many groſs and dead-hearted Chriſtians, that they are apt to pretend a neceſſity where really none

none is, and Midwifes in such cases made too often guilty of the midwifery of lies, by which means the publick Offices of the Church are too much abused, and scandalously slubber'd over in private Houses.

Rubrick.

The Woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

Note 1. By *usual time* we are to understand, so soon as ever she shall be able. *Decretal. lib. 3. Tit.* 4. And yet by the civil Law, and according to the Tradition of the Church, in case the Woman be like to live, the usual time is Forty Days after her delivery; not as if the Woman were so long time to be adjudged unholy, or lying under any uncleanness mentioned in the *Levitical*

Statim post partum Ecclesiam ingredi non prohibetur Canon Law. Dist. 5. c. Hæc quæ--- Levit. 12.

vitical Law (which Law ſo far as Ceremonial we hold utterly aboliſhed) but only upon a ground of Chriſtian modeſty, and to chaſtize intemperance, and the like, are Women ſo long reſtrained from the carnal delights of the Matrimonial Bed, as appears by the Canon Law, *Dict.* 5. *c.* and the Conſtitution 17*th.* of *Leo.* Neither can any modeſt or ſober Chriſtians cavil at this, unleſs they will cavil alſo at that prudent adviſe given by the Apoſtle, for married Perſons upon occaſion, by mutual conſent to abſtain from thoſe things, which are lawfully enjoyed at other times. 1 *Cor.* 7. 5.

Note 2. By *decent apparel* is doubtleſs meant ſome diſtinguiſhing habit, by which the Woman, who is to give her thanks, is to be taken notice of from other Women; neither can any conſcience, which is not ſcandalouſly and ſhamefully weak, ſo weak indeed as it may rather be interpreted ſtubbornneſs of will than weakneſs of conſcience, take any juſt offence at this,

No ſuch habit either commanded or forbidden, but left as an indifferent thing. Vid. *Haman L'eſtrange.*

for

for according to the judgment of *Tertullian*, I cannot conceive what hurt can poſſibly be in a Veſtment, where the wearers are not faulty. *Tertul. lib. de pall.* And St. *Paul* hath fully determin'd in the caſe touching all indifferent things, *That to the pure all things are pure*, Tit. 1. 15. that is, they who ſtrictly abſtain from unlawful freedom, may with a ſafe Conſcience uſe any lawful liberty. But the uſual Veſtment worn for diſtinction at this time by the Woman, was a comely Veil, to be as a token of her modeſty and ſubjection; for the uſe of the Veil had that meaning in it in the Apoſtles time, 1 *Cor.* 11. 10. So *Photius* tells us in his *Epiſt.* 210. The Woman ought to be ſubject to the Man, καὶ τῆς ὑποταγῆς σύμβολα δεῖ φέρειν τὴν γυναῖκα κάλυμμα κεφαλῆς. and to bear the ſign of her ſubjection, a covering on her Head. Such kind of covering every Woman ought to wear in the Congregation, 1 *Cor.* 11. 5. But if the Woman be ſingled out from the reſt, to joyn with the Miniſter, in diſcharging any Chriſtian duty, as in this caſe; Then queſtionleſs ſhe ought to have a Veil, not only for decency, but for

distinction too, as being to sit in a more eminent place in the Congregation, to pay her thanks to God for her safe deliverance from so great a danger; which Veil may not only mind her of her subjection, but teach her also to make reflexion upon that first sin wherein the Woman was the first, which brought the Sex first under subjection, and withall subjected them to the great danger of Child-birth. Indeed some superstitious Persons, who are apt to create fears to themselves, where there is no ground of fear, which is the right meaning of superstition taken in a bad sense, scruple more at this Vestment than at the committing of a gross sin; and where-ever this Veil is used, I verily believe it may be to convince these pittiful Christians of their gross ignorance, who scruple so at every indifferent thing, that they do not only destroy all Christian duty, but all Christian liberty too, which they so much contend for. I do not read it injoyned by any Ecclesiastical Canon, nor by any injunction of the Church, only it is a civil custom, and fashion of the Country, and hath no more offence in it,

than

than the wearing of new Gloves at Marriages, or blacks at Funerals. Dr. *Whitgift.* Defence of his Answer to the Admonition. *Fol.* 537.

3. *Note.* The Woman is to kneel in a convenient place. For kneeling, I suppose no just exception can be taken out against that, for it hath ever been the manner in Christ's Church, whether we offer to God, or receive ought offered from him in this wise to do it. *Vid.* Bishop *Andrews* Serm. on *Phil.* 2. 8, 9, 10, 11. Now the Woman at this time hath a peculiar offring of praise and thanksgiving to offer up to God for her deliverance, and therefore it is fit she do it in most decent and humble manner. But as to the convenient place, we must take our directions from custom, and the Ordinary, however in case it be more within the publick view, and the publick hearing, than any other place, the Chancel, and as neer to the Communion Table as may be approached, the Woman not pressing or presuming within the Rail which is a place peculiar to the Priest only,

Note 1. Book of *Edward* VI. unto the Quire Door.

ly, is the fitteſt place, and hath ever been ſo accounted in the Churches practiſe. For that is indeed properly the *Sacrarium*, where Oblations were wont to be made. They who brought any gift, were to bring it unto the Altar, or to the Holy Table, which in *Ignatius* is frequently termed θυσιαστήριον, or Altar. According to that of our Saviour, *If thou bring thy gift to the Altar*, Mat. 5. 23. which is clearly a Chriſtian injunction, implying when we bring any ſpecial gift to God, for any ſpecial mercy received, thither we muſt bring it. It was the uſual place whither all oblations, donations, and gifts devoted to God, and the maintenance of his Service, were brought. *Vid. Capital. Caroli Magni Wormatiæ. lib. 6. c.* 285.

And then the Prieſt ſhall ſay unto Her,

For as much as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

Rubrick.

Rubrick.

When shall the Priest say this Psalm.

Note 1. In the former Liturgy this Preface, *For as much as it hath pleased*, &c. was left arbitrary to the Priest, these *words*, or *such like*, as the *case* shall *require*, but since our Reformers very prudently noting of how dangerous a consequence it is to leave things arbitrary in publick Offices, especially when some extravagant Ministers took occasion thereby to depart clearly from the sense sometimes, as well as from the words, and assumed such a liberty, as did exceed the due bounds of modesty and sobriety, therefore to avoid all such extravagancies for the future, have tied up the Ministers to use these very words, which words are to be applied to the Woman, who is to return her thanks, and that she may discharge this duty of thankfulness with the more fervency and devotion, she is in few words put in mind, 1. Of the greatness of her danger. 2. Of God's goodness to her in her deliverance.

Note 2. The Minister is to go before the

the Woman, I suppose in the reading of the Psalm, and she to make her Response of every Verse after him, for in the Preface she is to say, as well as the Priest is to say in the Rubrick. The usual Psalm both in the *Scotch* Liturgy, and our former Liturgy was *Psalm* 121. which was a *Psalm* not abused, but very appositly applied, in regard the Contents of it are expressly thus, That the faithful ought only to look for help from God. But in regard some Persons have made their exceptions against it, by reason of some passages in the *Psalm*, which were not plain enough to their capacities, in their literal meaning, therefore our late Reformers being willing to give satisfaction to all truly tender Consciences, have laid that *Psalm* aside, and made choice of two other less liable to exception, for to supply that defect.

Psal. 116.

This *Psalm* is a grateful acknowledgment of God's seasonable deliverances, and gracious returns to the prayers of his afflicted, distressed Servant, which are to

be

be anſwered with vows of new obedience; and intire affiance in God. This *Pſalm* indeed was not Penn'd for ſuch a particular occaſion as this, but yet it is thought ſeaſonable at this time to be uſed, and may very fitly be applied to this occaſion.

Paraphraſe.

Verſ. 1. *I deſired of the Lord, in whom I repoſed my chief and only confidence, that he would be pleaſed to hear my prayer, and in his good time conſider my diſtreſs, and ſend me a ſeaſonable and gracious deliverance.*

Verſ. 2. *Now ſeeing he hath thus graciouſly heard my requeſt, and beſtowed upon me the mercy which I prayed for, I ſhall when ever my calamities approach me, or ſeize upon me, apply my ſelf by my prayers chiefly and ſolely to God, and however I neglect not any other lawful means, yet will I make him my chief truſt, and dependance.*

Verſ. 3. *My dangers indeed, which by the ſtrength and goodneſs of my God I have eſcaped, were very great, menacing death.*

Verſ. 4. *And when I had ſmall or no*

hopes

hopes of reſcue left me from any humane means, I made my addreſs to God's overruling help and providence, I humbly and fervently beſought him in my Prayers, that he would ſend me a ſeaſonable deliverance.

Verſ. 5. *For certainly thought I, be my dangers what they will, yet I have a merciful and faithful God in whom I truſt, who will make good his promiſe of mercy, to all who depend upon his promiſes, and faithfully by prayer ſolicite him for performance.*

Verſ. 6. *It is his proper attribute to be the ſupporter of the weak, and the reliever of thoſe who are in diſtreſs, and accordingly hath he dealt with me in my greateſt deſtitution.*

Verſ. 7. *And now being thus reſcued by him, and delivered from thoſe dangers which did encompaſs me, I have nothing to do, but to ſerve him in all ſincerity, and integrity of converſation.*

Verſ. 8. *For he hath reſcued my life from death, wiped all tears from my eyes, reſtored me from my weakneſs to a perfect ſtrength and ſoundneſs.*

Verſ. 9. *Therefore will I ſpend the remainder of my days, which he ſhall afford me*

in

in this World, in his ſervice, and at the preſent make my humble addreſs to the place of God's ſpecial preſence, there to celebrate that mercy, which he hath afforded me in ſo ſignal a deliverance;

Verſ. 10, 11. *When my calamities were moſt preſſing, and my dangers greateſt, by which I was clearly convinced, that the arm of fleſh was not to be truſted in for my relief; yet I knew there was one ſure hold, to which I might hopefully and ſucceſsfully reſort, the never failing Omnipotent hand of God, therfore to that I betook my ſelf entirely, and from that I received my deliverance.*

Verſ. 12, 13, 14. *For this, and for all other abundant mercies, which God hath ſo graciouſly beſtowed upon me, I am bound up by all obligations, to make my moſt thankful acknowledgment, and to do it in the moſt ſolemn manner, in the preſence of the whole Congregation, by way of publick Feſtival, bleſſing and magnifying God's Holy Name, who hath preſerved my life from ſo great a danger, and kept it as a Jewel of his own Cabinet, as being by me humbly depoſited with and intruſted to him. And this is his gracious way of dealing, not with me only,*

but

but with all who truly rely and depend upon Him. For which ſignal mercy of his, I here preſent my ſelf at this time, to pay that gratitude and oblation of praiſe, which if I did not promiſe in my danger, yet am now bound up to perform after my deliverance.

Verſ. 16. *O moſt gracious Lord, how am I obliged to Thee, by all the bonds that any ingagement can lay upon me? No Servant bought with a price, or born in a Man's houſe, can be more cloſely bound to him, than I am bound to Thee, who haſt reſcued me by ſo great a deliverance from ſo great a danger.*

Verſ. 17, 18, 19. *What remains now, but that I ſhould return to Thee the humbleſt offrings of praiſe and prayer, and ſpend my whole life as a vow'd oblation to thy ſervice, rendring Thee all poſſible praiſe in the publick Aſſembly, and in the moſt ſolemn manner, ſaying, Bleſſed be the name of the Lord, or, Glory be to the Father, and to the Son, and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be, World without end,* Amen.

Vid. D. *Hammond.*

Or

Or this Pſalm 127.

Note, This, or the former, is left to the prudence and diſcretion of the Miniſter, but the Church in both hath made ſo good a choice, that the Miniſter in either cannot make an ill one.

Paraphraſe.

This *Pſalm* was compoſed by *Solomon*, as a Compendium of his *Eccleſiaſtes*, wherein is ſet down the vanity of worldly ſollicitude without God's bleſſing, as in all things elſe, ſo in that of Children, the greateſt bleſſing of life.

Verſ. 1. *There is no way in the World to attain any ſecular wealth or ſafety, ſave only from the bleſſing of God, the author and diſpenſer of all good things; The building up of Houſes and Families, of gathering Riches, and begetting Children to inherit them, is not to be imputed to Man's ſollicitude, but is wholly imputable to God's bleſſing. Unleſs God by his ſpecial protection guard a City, all the guards of Men can do*

but little to the securing or preserving of it; and unless God build up a Family, all the industry of Men will not be successful to it.

Vers. 2. 'Tis to little purpose for Men to deny Nature that rest, which God hath indulged to her, to moil incessantly, and to debar themselves the enjoyment of worldly comforts, thinking by this means to inrich their Posterity, for they who trust and depend upon their own anxious, and sollicitous indeavours, are generally frustrated, and disappointed in their aims and ends; whereas they, who take God's blessing along with them, thrive insensibly, and become prosperous, though they never loose any sleep in the pursuit of it.

Vers. 3. And for Children, that's a particular blessing of God's, from whom all increase comes, and he gives them as he pleases and sees good, as a present reward to the piety, and other virtues of Men.

Vers. 4. And of all blessings this of a numerous Progeny is the greatest, every Child being an addition of strength and safety to the Father; Children of Youth are as arrows in the hand of a mighty Man, and defend the House from Hostil Invasions, as well as Weapons can.

Vers. 5.

Verſ. 5. *As the Military Man guards himſelf with Weapons, Arrows and Darts, having them in a full quiver all in a readineſs, and prepared; ſo the Maſter of a Family is fortified from Hoſtile Invaſions, and all other inſolencies and moleſtations, by the multitude and ſtrength of his numerous Children, who are in a readineſs to back and defend him at all turns from injuries of any kind, which the open violence, or more ſecret fraud of Men can deſign againſt him, either in the Field, or in any Court of Judicature,*

Vid. Dr. *Hammond.*

Therefore for other bleſſings, and for theſe amongſt the reſt. Glory be to the Father, and to the Son, and to the Holy Ghoſt, &c.

Note, Two more excellent *Pſalms* could not have been ſelected out of the whole Book of *Pſalms* for this Office; which, though not Penn'd for this particular occaſion, yet are moſt admirably fitted to it, and moſt ſeaſonably applied: and no Church in the World is more happy for her *Verba Opportuna*, as our Church of *England* is.

Then the Priest shall say,

Let us Pray.

Note, This is like the Prophet *David's* invitatory, *Psal.* 95. 1. and is frequently used in other Offices of the Service Book, especially before the Lord's Prayer, to shew what requests we desire more particularly to summe up in that Prayer at that time: For this reason is this clause inserted into the Absolution at the beginning of Morning Prayer, *Wherefore let us beseech Him to grant us true repentance, and his holy Spirit*, &c. The meaning is, that we are incited more particularly to pray for the grace of repentance, and the gifts of the Spirit in the Lord's Prayer immediately following, which Prayer was undoubtedly indicted by our Saviour for such a purpose; or else it is set before these Three Versicles,

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

which antiquity called the lesser Litany, and were of very early admission into the service

ſervice of the Church. *Clemens. lib.* 8. *c.* 5. *c.* 6. And fitly are they placed before the Lord's Prayer, becauſe expedient it is we implore God's mercy, before we reſort to him in Prayer. *Durand. rational. lib.* 4. *c.* 12. It is an addreſs to the bleſſed Trinity, whereby we avouch our faith in God, One in Eſſence, Three in Perſon, we are to pray to. But be this *Oremus*, or *Let us pray* ſet where it will, the end and uſe of it is very good, to ſettle and fix our intentions towards ſome enſuing duty; for unleſs we are thus ſtirred up and called upon, we are apt to grow dull and drowſie, and to ſupplicate God to hear thoſe Prayers, which we do not hear our ſelves. This *Oremus* is very ancient, as appears out of *Chryſoſtom*, *Auguſtine*, and others, and there was a practiſe amongſt the *Heathens* in their ſacred (though erroneouſly ſo) Offices very like unto it. *Vid. Plutarch. in Coriolano.*

Our Father, which art in Heaven,

Our, Teacheth us to pray one with another, one for another; he, who prays only for himself shal be heard only for himself. The prayers we put up to God should be cast in the mould of love and charity. He, who is angry with his brother, cannot offer a pleasing and acceptable offring to God his Father; without faith no acceptable pray'r, without love no true faith.

Father, This begets in us love, a humble confidence, a holy kind of presumption;

Our, *Nos pudeat eum aspernari fratrem, quem deus non aspernatur filium.*

Est vox charitatis, as this Pray'r is *Breviarium fidei*, so is it συνεμα ἀγάπης. *Singuli pro omnibus, omnes pro singulis orant.*

Pro se orat necessitas, pro aliis charitas.

Father, *Magnum nomen hoc, sub quo neminī desperandum. Surgam & ibo ad patrem.* Luc. 15. 18, 19. *Pater etiamsi offensus*

ſumption; what wil God deny us, who vouchſafes us this to call him Father? Though we are ſinful, he will not forget to be merciful; though we forget our duties, he will not forget his Nature. *Læſus eſt, ſed tamen pater.*

which art in Heaven.

This begets in us fear, and a holy kind of reverence; This minds us of our earthly peregrination; ſhews our wants and whence we are to expect relief; it notes us to be ſtrangers and pilgrims on Earth, ſtanding in

eſt pater, filius etiam ſi nequam, tamen filius. He will never forget the nature of his Name, though *we* forget our duties.

There is *indulgentia paterna, & liberalitas paterna; Facilitas dandi, & condonandi in patre.*

Nomen patris explicat charitatem dei, excitat charitatem noſtri.

which art in Heaven.

Other Fathers *ſub terris*, he *in cœlis.* Iſay. 63. 16. Pſal. 10. 2.

ἀνω τὰς καρδίας. Col. 3. *aquilarum hoc negotium non talparum, non milvorum.*

—*Cælumque tueri*
Juſſit—— We do *genus de cælo ducere.*

need of his help and assistance, who is in Heaven. It teacheth us whither we are to direct our prayers, and where to settle our affections when we pray, *Orantis est nil nisi cælestia cogitare.* It shews whence every good comes, we can possibly want or stand in need of; it shews God to be all-sufficient, able to help us, for in Heaven; as willing to hear us, for our Father. It minds us that we are but *viatores*, Travailours, Earth is our way, and Heaven is our home,

Act. 17.

We should look home with the Prodigal, *Luc.* 15. As *Absolom* desired to see the King's face, 2 *Sam.* 14. So we the face of Christ, and God in Heaven.

Cælum petere, is the *Unum necessarium* In this sense, *Qua supra nos maxime ad nos.*

Pater, ergo vult,
In cælis, ergo potest.

Nullus pater tali pater. Tertull.

Hallowed be thy Name,

This shews as *Holiness* is the chief attribute

This is *Caput votorum,*

tribute in God, so it should be the chiefest thing in our account; we should be holy, as he is holy, holy in our *words*, holy in our actions, holy in our lips, holy in our lives. We must not falsify *Gods* Name, set it where he will not set it himself, nor pretend it to justifie or legitimate any Action which is sinful. This is as if we should carry God's Ark into the Field, to fight against himself: or fight the devils cause under the banner of Christ, or wear Christs livery in the bare profession of a name, and do the devils service. We do

Sanctificetur cannot come from any Persons that are profane: *Psal.* 50. 16, 17.

Not *Jacob's* voice and *Esau's* hands.

Not a *Scriptum est* from the Devil's mouth; nor the devils gloss and comment upon GOD's Text.

In Nomine Domini incipit omne malum-- that ought not to be.

There are, *Qui sub Christiano Nomine Christianam vulnerant Religionem.*

Quid verba audio cum facta videam? En Testimonia rerum & loquentia signa.

God's Name is as a Castle, we must not flie to it, but in

not

not sanctifie God's Name, but profane it, when we profess him in words, and deny him in works; When we pretend Christian liberty to destroy Christian duty; make use of Religion to usher in Sacriledge and Rebellion; Paint the Cross upon banners, and yet by actions most sinful and scandalous, put Christ as it were upon a new Crucifixion: God is not to be named, but he is above every name; only he was pleased to make himself known under the notion of names, that we might have some directions how to invocate, and call upon Him.

time of need, *Prov.* 18. 10.

Deus Sanctificat nos faciendo Sanctos ex non sanctis; nos sanctificamus Deum, non faciendo eum sanctum, sed agnoscendo, & prædicando.

Extrinsecus assumpsit sibi nomen ut invocetur.

Thy Kingdom come,

In this Petition we pray for the propagation of the Gospel, the spreading of Christian Religion all the World over, that God's Name, which was onely great in *Israel*; may be known and acknowledged, reverenced and adored among all Nations; we pray for the extirpation of sin, and the implantation of grace; that we may be translated out of the Kingdome of Darkness into the Kingdom of Light, freed from the slavery of sin and Satan, and intitled to the glorious liberty of the Sons of God;

Thy Kingdom of God.

1. Universal: over all.
2. Special; over the Church: and this latter,
   1. *Regnum gratiæ inchoatum in hac vita.*
   2. *Regnum gloriæ consummatum post hanc vitam.*

Rex hujus Regni Christus.

1. *Quia Deus.*
2. *Quia Mediator.*

Regni hujus cives,

1. *Angeli.*
2. *Sancti.*

Militantes in terris, Triumphantes in cœlis.

Regni hujus Leges,

1. *Verbum Dei.*
2. *Spiritus Dei.*

Regni hujus Dona,

1. *Fides.*

That

That Christ would set up his Throne and Scepter in our hearts; that the work of grace may be here in us glory begun, and the work of glory may be hereafter in us, and upon us grace compleat. We pray for the means ordained and appointed of God to bring this Kingdom to us, and us into it, the word, the Sacraments, and a regular and ordain'd Ministry to preach the one, and to administer the other.

2. *Conversio.*
3. *Justificatio.*
4. *Sanctificatio.*
5. *Glorificatio.*

Regni hujus hostes,
1. *Diaboli.*
2. *Homines impii.*
In Ecclesia.
Extra Ecclesiam.

Uzzah is not to touch the Ark.
Nor *Oziah* to meddle with the censer.
Nor *Saul* to offer the sacrifice.
Obedience is better than such Sacrifices, *Quæ sacra sed sacrilega; vota non vovenda sed devovenda.*

Thy will be done in Earth, as it is in Heaven.

Here we pray that we may readily and promptly

1. *Voluntas Dei est decretum. Hæc est*

promptly obey all the Laws of the Kingdome before mentioned; not to live as we liſt, but to live as we ought, to make God's Word our Rule, his Spirit our guide, and his Sons life our example, that we may as cheerfully do God's will on earth, as the Angels do it in Heaven, do it ſincerely not in hypocriſie; do it not becauſe we will it, but becauſe God wills it, though it be contradictory to our own wills.

We muſt not only do Gods will, but ſuffer GOD's will; as it muſt cheerfully be done by us, ſo we muſt patiently ſub-

voluntas quam Deus vult. Voluntas hæc adoranda, non ſcrutanda.

2. *Voluntas Dei eſt mandatum. Hæc eſt voluntas quam ipſe nos velle vult. Voluntas hæc & ſcrutanda & facienda.*

Converte meum nolle velle Domine in tuum velle.

Tolle voluntatem tuam O Homo, & ego extinguam infernum.

'Tis *Factum Domini.* So *Eli.*

mit

mit when done upon us; when Gods hand is upon our backs, our hand must be upon our mouths; Could we in all accidents, and various changes of this *world* resign up our wills to GOD's will, it would make the Cross easy here, and keep us from those everlasting burnings hereafter. We must not only do what God wills, but as he wills it too, *Voto, desiderio, animo*. We must not do it, *Utcunque*, in any manner, but with a *sicut*, in the best manner.

Obmutui quia tu fecisti. So *David.*

Modo occidat fiduciam non deponam. So *Job.*

Perdidit vitam ne perderet obedientiam. So *Christ.*

Bonum est verbum Domini. So *Ezekiah.*

Bonum bene; God loves adverbs better than verbs.

Quid Deus vult, & quomodo Deus vult.

Give us this Day our daily Bread.

Here we pray that God, who is the giver

Omne bonum Dei donum.

ver of all good, would beſtow upon us thoſe temporal bleſſings, which are convenient for us in this life. That he would give us the neceſſaries of our lives from day to day, proportioned to every Mans being or ſuſtenance; neither do we pray only for our ſelves, but for others, the motive of neceſſity puts us upon the firſt, the motive of Charity puts us upon the latter.

We muſt beg our daily Bread before we have it.

Dicimus da nobis, ne patetur eſſe a nobis.

In ſudore vultus: Gen. 3. 19.

Deus habet ſinum facilem, ſed non perforatum.

Jacob's Prayer: Gen. 28. 20.

Agur's Prayer: Prov. 30. 8.

Paul's Dimenſum. 1 Tim. 6. 8.

Ἀρκεῖσθησόμεθα τούτοις. Meat and cloathing are ſufficient for us.

Non mihi, ſed nobis, non meam, ſed noſtram.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

We are no ſooner taught to pray for

Leaſt I be full and deny thee, Pro. 30. 9.

our

our daily Bread, but as soon as those words are out of our mouths, to pray for the forgiveness of our sins; so apt we are to make the blessings of God instruments of Rebellion against him, and to enslave our faith to our present enjoyments. And in regard our sins hinder the current of his blessings, and keep good things from us; we are taught to beg that God would be merciful unto us, forgive us our sins, and work in our hearts, though not in the like measure, yet in some measure, the same mercy towards others,

Then beware least thou forget the Lord, Deut. 6. 12.

Religio peperit divitias, filia devoravit matrem.

Plenty causeth forgetfulness; noted in *Joseph*'s two Sons, *Ephraim*, and *Manasses*, Gen. 41. 51, 52. When GOD is most mindful of us, we are most unmindful of him. *Vid. Aristoph. Plut.*

Quid alimenta proderunt si illis reputamur revera quasi taurus ad Victimam: Tertul.

Quid est ad pacem Dei accedere sine pace? ad remissionem

others; as he bears towards us. How can we expect pardon from God, when we will not pardon our Brethren? Again in begging pardon we confess how much we need it, and that our righteousness is depending on Gods forgivenes.

debitorum cum retentione? quomodo placabit patrem iratus in fratrem? Tertul.

Qui petit veniam, delictum confitetur? Tertul.

And lead us not into Temptation.

In this Petition, seeing our own nature is so strong in its weakness as to incline us to sin, we pray that *God* would support us by his grace to keep us from falling, and when we are fallen to raise us up again by repentance.

Ne nos patiaris induci a diabolo, qui utique tentat. Tertul.

Christus a diabolo tentatus præsidem & artificem tentationis demonstravit. Tertul.

But deliver us from evil,

Seeing we are exposed to many temptations in this World, and by reason of our sins lie open to many dangers; so that in the midst of life we are in death, one evil opening a way to another, the evil of sin to the evil of punishment; therefore we pray that God, who is so powerful that he can, and so merciful that he will, would keep us from the evil of sin by his grace, and keep from us the evil of punishment by his mercy.

Hæc clausula priorem interpretatur: Tertul.

Qui Deo se committit, diabolum non timet. Ambros.

Libera nos.

1. *a malo mundi,*
2. *a malo carnis.*
3. *a malo diaboli.*

Libera nos a nobis.

For

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

This clause is an Appendix to the Prayer, and shews that when we pray in this forme, and take the meaning along with the words and our hearts and words go together, we may have an humble confidence we shall be heard, and have our requests granted either according to our desires, or according to our needs in another kind, which may not be so well known to us, in regard He we pray to is a King invested with all Power and

Deus vult dare quod petimus, & potest dare quod petimus.

1. *Ab officio regis. Tuum est regnum.*

2. *A potentia dei; Tua est potentia.*

3. *A causa finali; Tua est gloria.*

This Doxologie is often omited: because in St. *Luke* it is no part of the Prayer; nor is to be found in that most ancient Manuscript of St. *Matthew*'s Gospel, but is thought to be added by the *Greek* Church, and used in their Liturgies, but divided from the Prayer, as

Authority, and will deny us nothing, which tends to the advancement of his glory.

if it were no part of it. *Vid.* Dr. *Sparr. Ration.* pag. 28.

Amen.

This Word being an Index of the Peoples aſcent to the preceding Prayer, was uſually in the Primitive Church pronounced by all the People with a loud Voice. *Ferom. in 2. proam. comment. in Galat. Clem. Alexandr. Stromat. lib. 7. Optatio eſt adimpletionis omnium petitionum.*

The Lord's Prayer and the Decalogue anſwering each the other.

Lord's Prayer.		*Decalogue.*
God is our Father.	Therefore	No other Gods but Him.
God is in Heaven.		No graven Image to worſhip it.
God's Name muſt be hallowed.		We muſt not take his Name in vain.

We

Lord's Prayer.		*Decalogue.*
We pray that Gods Kingdome may come, and his wil may be done.		Some portion of time muſt be conſecrate for his worſhip and ſervice.
We pray that he would give us our daily Bread.	Therefore	Having ſufficient, we muſt be helpful to others, and ſo honour our Father & Mother; and having ſufficient, we have the leſs temptation to be injurious to others in any kind.
We pray that God would not lead us into temptation.		We muſt contentedly ſit down with what we have, and not entertain any covetous deſires after that which is another Mans.

Miniſter.

O Lord ſave this Woman thy Servant. Pſal. 34. 22. Pſal. 33. 21.

Anſwer.

Who putteth her truſt in Thee.

Miniſter.

Be Thou to her a ſtrong Tower. Pſal. 25. 1. Pſal. 18. 1.

Anſwer.

From the face of her enemy.

Miniſter.

Lord hear our Prayer,

Anſwer. Pſal. 4. 1.

And let our cry come unto Thee. Pſal. 5. 1, 2.

Note, Theſe Reſponds are the very Scripture phraſe, taken out of the *Pſalms*, that Treaſury of Devotion, and are fitted to the preſent occaſion, wherein Miniſter and People, as taking it one from the other, put up their Prayers to God for a continued mercy upon the Woman, who comes devoutly to return her thanks to God, for the great mercy already received.

Miniſter.

Let us Pray.

Note, The Prayer following being clearly fitted to the occaſion, this clauſe is ſet before it to ſtir up the People to joyn heartily and unanimouſly with the Miniſter, in begging of Almighty God

thoſe

thoſe ſpecial bleſſings and mercies to reſt upon the Woman, which are there and then prayed for.

O Almighty God, we give Thee humble thanks for that thou haſt vouchſafed to deliver this Woman thy Servant from the great pain and peril of Child-birth; Grant, we beſeech Thee moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

Note, This Prayer ſeems principally to be grounded upon, 1 *Tim.* 2. 14, 15. and is an admirable ſummary of devotion, wherein the Church ſo far honours theſe weaker Veſſels, as to pray for as many bleſſings upon them, as they can poſſibly be capable of, or as can be ſumm'd up in ſo few words! It is very great pity that any Woman ſhould be ſo ſilly, ſo over-laden with ſin, and over-led with luſt, as to be carried away as ſo many Captives by thoſe Seducers and Inſtruments of deſtroying Souls, who creep firſt

2 *Tim.* 3. 6.

into their Houſes, then into their hearts, into their boſomes, ſo as to depart from God, and from this Office of the Church, which is purpoſely framed up for them, in reference to their preſent and future Eſtate; being meerly gull'd out of their Religion, by thoſe who pretend it to be *Popiſh*, and fain would make it ſo, *Sed avertat Deus*, whereas I do verily believe, there is no ſuch Chriſtian proviſion made in all the Maſs-Book for Child-bearing Women, not ſo ſober, grave and ſerious without any the leaſt mixture of unprofitable and uſeleſs Ceremonies.

Rubrick.

The Woman, that cometh to give her thanks, muſt offer her accuſtomed offrings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.

Note, Theſe accuſtomed offrings, were ſome Evangelical Oblations, and ſmall Retributions given to God into the hands of his Miniſters by the Woman, to be as an evidence of her gratitude for the eminent bleſſing which ſhe had received; and

when

when we offer up our ſpecial thanks to God for ſpecial mercies, it is fit we ſhould bring preſents unto him; there is nothing *Jewiſh* in it, but we are obliged to be thankful to God for his mercy no leſs then the *Jews*, *Non ore tantum ſed opere*. *David* was for a *Quid retribuam*: Pſal. 116. 11. And when-ever we do offer to God, it is but, *Tibi Domine de tuis*. 1 Chron. 29. 14. Now that the Woman receive the Communion, if there be a Communion, is very requiſit, that by a new addition of mercies, ſhe may have the more ties and obligations upon her to ſpend the remainder of her days in holineſs, and may double her oblations, together with her mercies received, and return home not emptier, but the fuller for her oblations, filled with joy and comfort, having received a ſpiritual refreſhment, as well as a corporal deliverance, and ſo make it the buſineſs of her whole life to devote her ſelf, and thoſe Children to God, which God hath given her. *Laſtly*, Here is to be noted, that neither the *bleſſing*, nor the *Grace of our Lord Jeſus Chriſt*, concludes this Office, in regard it is a ſervice

to

to be performed betwixt the first and second service, which doth so conclude, as Dr. *Sparrow* observes, *Rational. pag.* 363. Neither is such like Office altogether a stranger in the Reformed Churches beyond the Seas, for in the *Hungarian*, *Polonian*, and *Lithuanian* Churches we read of an Office of this nature used. *Vid.* Mr. *Durel. pag.* 48. *sect.* 59.

THE

THE
Primitive Church Diſcipline.

GEN. III. xxiv.

And he drove out the Man; and he planted at the Eaſt of the Garden of Eden, Cherubims, and a flaming Sword, which turned every way to keep the way of the Tree of Life.

THis is the firſt early inſtance we have in Scripture for Church-Diſcipline. *Gratian* derives it hence. *Diſtinct.* 50. *c.* 64. *Epiphanius* ſeems to derive it hence. *Hæreſ.* 52. and ſo doth *Jerom.* in *Hoſ. lib.* 2. *c.* 6. and *Auguſtine* in *Geneſ. ad lit. lib.* 11. *c.* 40. and many others; and if ſo there is not only Scripture for ſuch a Diſcipline, but the moſt ancient of Scripture: An ancient godly Diſcipline

Discipline of putting notorious sinners to open Penance, which it seems is lost amongst us, and we only wish, as there is cause enough for it, a happy restauration of it. It was indeed when it was used as it ought to be, a very laudable and edifying way to reform the scandals of Christianity, and to make Christians in profession to be Christians in their lives and conversations too. It is strange that the only reforming discipline should be abandoned those Churches, which are stiled the Reformed; that excommunication should be it self excommunicate; and that driven out of the Church, which should drive out vice. And I wonder a whole Nation should vote the restauration of it, and so few in the Nation should endeavour it. It is a sign that vice hath overtopt Christianity, hath gotten the upper hand of all Laws, both Political and Ecclesiastical, and that may very well be, for we, who live in this age, cannot be ignorant how many good Laws have been made for the correcting of vice, and how few executed; either we love vice so well that we will not, or we have indulged it

so

ſo much, that we dare not bring it to open Penance. But God, who was neither pleaſed with it, nor afraid of it, did; for when *Adam*, the firſt of Man-kind, and King of the whole World under God, had tranſgreſſed his poſitive Law, and committed a great ſin in breaking an eaſie Commandement, he brought him to his confeſſion, his open and full confeſſion, though he came unwillingly to it, and uſed many evaſions and equivocations, which the Tempter taught him to uſe, who firſt taught him to ſin; he gave him an Aſh-Wedneſday Lecture, for the Ceremony of Aſhes, from whence this Day derives the name, came from his *Pulvis es, Duſt thou art, Gen.* 3. 19. and he put him to his Penance. *In mœrore, in ſudore.* In ſorrow ſhalt thou eat, and in ſweat. He, who abuſed his indulged innocent pleaſures, ſhould live with afflictions, thorns, and thiſtles, *Gen.* 3. 17, 18, 19. The promiſed Seed gave him hopes of pardon, *Gen.* 3. 15. but he muſt paſs this Penance firſt, and that he might paſs it, he muſt quit his Paradiſe, be driven for a time from the preſence of the Lord. So

He

He drove out the Man, &c. This was the first great Specimen of Church Discipline, it is Primitive and ancient enough, as ancient as the Church it self, and it is authentick and authoritative enough, for God himself was the author of it, and it was practised in the Church before the Law, till sin was so imperious that nothing could reform it but a Deluge, and under the Law, till wickedness was so predominant, that nothing could quell its power, but a *Babylonian* captivity, & in the time of the *Messias*, till Vice was so prevalent amongst the *Jews*, that nothing could check the rage of it, till the *Roman* Eagles fell upon *Jerusalem*, like Birds of Prey upon a Carkass, and in the Christian Churches of the Apostles planting, till sin was grown so much in defiance of the light, that God was pleased not only in Justice, but in Mercy too, to withdraw the Candlestick; and in all Churches of the Christian World was this Christian Discipline used, this godly Discipline (and where it was most used, there Christianity most flourished) till corruption had gotten the start of Christianity; and

Christianity

Christianity and Covetousness, or something worse had made a match. But now it is every where either too much abased, or else almost totally abandoned, so that it is no wonder Christians in name should be worse than Heathens in manners, when the Christian Church is without Discipline, when the Tares and the Wheat, the Goats and the Sheep, the Chaff and the good Corn, the Dross and the Gold, the Unclean and the Clean, the Vile and the Precious must all promiscuously make up one communion in the participation of most holy things, and no Judicial Discipline is used to make so much as a tolerable separation, so that in the Church Militant here on Earth, sin is only the Triumphant part. But in Heaven, where no unclean thing shall ever enter, it shall not be so, *For flesh and blood cannot inherit the Kingdom of God, neither corruption inherit incorruption*, 1 Cor. 15. 50. God hath here in the History of the first original of all our humane race opened to us this great truth, wherein there is a History as well as a Mystery; what is spoken of *Adam* and Paradise, of

Adam

Adam placed in Paradiſe, whilſt he remained innocent, and of *Adam* brought to confeſſion, penance, and removed out of Paradiſe, when he became notoriouſly criminal, *is* hiſtorical, but it is written *Ironice*, by way of a type and enſample in reſpect of us, and ſo is myſtical, ſhewing that all notorious criminals, who live in the boſom and bowels of the Chriſtian Church, and are a reproach to the Chriſtian name, and a ſcandal to Chriſtian profeſſion, are to be removed, are to be brought to their confeſſion, penance, and to remain ſometime ſeparate from the community of Chriſtians, whoſe holy Laws and Lives they will not conform to. This was God's Law, and this was Gods practice, but as godly as we pretend our ſelves to be, I do not ſee that we tranſcribe God's Copy, and draw his practiſe into imitation: We ſuffer many ſcandals in the Church, ſeek no removing of them, ſuffer Vice to be accounted Vertue, and Vertue to be accounted criminal, and ſeek no redreſſing of it. *Adam* innocent, and *Adam* a tranſgreſſor is all one to us, he ſhall remain in Paradiſe, though the curſe

of

of briars and thorns grow up and remain with him, he may eat of the tree of life, and when he hath done so, come without any controul to the Tree of Life; if it was possible, without doing his penance, so little do we regard who comes, or what is done in the Church which is the Paradise of God. Church Officers are much to be blamed as to this particular, who do not duly and truly present such Criminals. But God would not have it so, would not suffer it to be so. For, *He drove out the Man, &c.*

That I may give you an exact model of the godly Discipline which the Primitive Christian Church used at the beginning of Lent, or much about this time of the year, I shall take my Scheme from this first pattern of it set by God himself, in his severe dealings with lapsed *Adam*. For, *Adam*, so long as he kept his integrity, remained innocent, and had done nothing notoriously criminal, to deface that divine and glorious Image, which God his Maker had stamped upon him, and all Paradise at his command; he might freely take the fruition of God's

Creation, and enjoy his Creator in a happy and a contemplative life. Thus he was *In statu institutæ*, in his first and innocent estate; but when he became a delinquent and a Transgressor, and stood convicted of a notorious sin against his Maker, when the Serpent in subtilty had beguiled *Eve*, and *Eve* in simplicity had deceived *Adam*, and under the specious pretence of being like unto God, and wise in knowing good and evil, he made himself a sinner against God, lost that wisdom which he had by refusing the good, and choosing the evil, then God took a severe course with him to humble him for his pride, and to mortify him for his presumption, Paradise the Garden of his pleasure was turned into a place of his penance and punishment, and he lost the liberty of those fruitions, which he had made a forfeiture of by a too great licentiousness, God put upon him his Penance Robes, cloathed him in skins, the badges of his sin, and the covers of his shame, *Gen.* 3. 21. So in imitation of this practise of God the Church in the Primitive times did deal with her criminals, such as apostatized from

from Christianity in times of Persecution, or such as were convicted of heresie, Schism, Contumacy, Perjury, Adultery, Drunkenness; or any other notorious crimes, which were a scandal to the Christian name, or a reproach to Christianity, and they were the stricter and severer in this Discipline, not to magnify the power of the Keys, and Authority of the Church above the mercies of God, for his mercies are inexhaustible, and all our sins to them are but as a drop to the Ocean: but they were the more severe in it, because Christianity was but then in the bud, and the profession of it was thinly dispersed in the crowd of *Pagans*, where the least moral scandal would have been a great blemish to the whole party, and consequently have impeded the gaining of Proselites. For it is an infallible rule that no Sect whatever can thrive and prosper, whose Professors do not exhibit a fair front of moral Vertues in their outward actions: Upon this account it was, and it was expedient too, that the Church under the penalty of the deepest of her censures, required from all her subordi-

nates, such a practical and exemplary purity, as might render her most resplendent, even in the opinion of her greatest enemies. Neither was the Church Catholick so severe, but the Novatians the καθαροι, Puritans in *Affrick*, as they stiled themselves, were much severer, for they when they excluded criminals out of their communion, did shut them for ever out, which severity *Cyprian* condemned in them, and so did *Ambrose*, and wrote several Books and Epistles against them, as being too over-rigid and cruel in their Discipline towards their lapsed Children, exercising rather the authority of a Step-Mother, than of a natural and indulgent Mother; Yet though *Affrica* was always very fruitful of Monsters, this severe Discipline of theirs did keep out vice and scandalous crimes from their Churches. And when the Church ceased to carry a strict hand of Discipline over her delinquent Children, grew remiss and relax, and every day more and more gentle towards notorious criminals, sin did quickly get the head of sanctity, and vice justle out vertue, and deb auchery driv

ute

out this very Discipline it self, so that for want of it now we may take up the complaint of *Isaiah*, *How is the faithful City become an Harlot, it was full of judgment, righteousness lodged in it, but now murderers. Thy Silver is become dross, thy Wine mixed with Water*, Isay 1. 21, 22.

2. When *Adam* had sinned, *Adam* and *Eve* both, for *Eve* was the first transgressor, and was first in the transgression. 1 *Tim.* 2. 14. God did not presently separate them, and cast them out of Paradise; but he called them first to a strict account, and interrogated them touching their sin, of which they were convict in their own consciences, as appeared by the covers which they made for to hide their nakedness, *Gen.* 3. 7. and by their hiding themselves from God, when they heard his voice in the Garden, *Gen.* 3. 8, 9, 10. GOD summons them to appear before Him, with all their sin and guilt about them. *Gen.* 3. 9. And although they used many wryings and turnings from the matter, minsings and shiftings, translating and passing off their faults from one to another, *Adam* confessing his naked-

nefs, but not his fin: *Gen.* 3. 10. And when he could not hide his fin, laying it not upon himſelf, but upon his Wife, as his Wife did upon the Serpent. *Gen.* 3. 11, 12, 13. Yet God by his ſtrict examination brought them to ſuch a ſenſe of it, that they could not chooſe but ſee how notoriouſly criminal they were, and unworthy to abide any longer in that Garden of God, wherein they had injured the Majeſty of ſo glorious a God, and abuſed the mercy and goodneſs of ſo gracious a Creator. So in the Primitive Church of Chriſtians, before the notorious ſinners and criminals were caſt out of the boſom of it, they were aſſigned their Confeſſors who were to examine them, to take cognizance of their crimes, to lay open their fin, and their danger, and to make them throughly ſenſible of the injuries and indignities they had offred to Chriſt, and to make them ſee clearly how unworthy they were, to live in the ſociety and communion of Chriſtians, and to partake of the Prayers, Sacraments, and Priviledges of the Church, who by their hainous ſins, and notorious crimes had ſo much defa-

med

mad Christ, scandalized the Christian community, and brought a reproach even amongst Heathens upon the Christian Name. Now this business of confession, or taking confession, was not intrusted to any, but to those, who were most eminent in the Church, for their prudence, piety, sanctity, and integrity, and such as could be as Christianly sensible of the faults of others, as if they were really their own, who had the wisdome of the Serpent to discern, and the innocency of the Dove to determine in such cases, and knew how to distinguish betwixt weak and wilful sinners.

3. When *Adam*, *Eve*, and the Serpent, whose shape the Devil had abused to deceive them both, had passed their examination and confession, (but it is to be observed the Serpent was not examined, neither did make any confession.) *Gen.* 3. 14. Then God promised to *Adam* and *Eve* a gracious Pardon in the promised Seed: *Gen.* 3. 15. But he brought them to do Penance first, the Serpents punishment rather than his Penance, was to go upon his Belly, and to feed upon dust all the days

of his life. *Gen.* 3. 14, 15. The Woman's Puniſhment and Penance both, was to bring forth Children with ſorrow, and to be in ſubjection to her Husband, whom by her imperiouſneſs ſhe had deceived; *Gen.* 3. 16. being aſſured of hopes of ſalvation, through a Child that ſhould be born of Woman-kind, that is, the *Meſſias*, if ſhe and her Sex continued in faith and charity, and holineſs with ſobriety. 1 *Tim.* 2. 15. The Man's puniſhment and penance was to eat his Bread in ſorrow all the days of his life, to live amongſt thorns and thiſtles, and to ſpend his days in a kind of mortification for his intemperance, *Gen.* 3. 17, 18, 19. And when God had pronounced them this Penance, he cloathed the Man and the Woman like Penitents, in Coats of Skins, *Gen.* 3. 21. So in the Primitive Church, when ſcandalous Chriſtians had paſſed their examination, and confeſſion, then they were aſſigned their Penance by their Penitentiaries, κατὰ τὴν ἀναλογίαν τῦ ἁμαρτήματος, according to the rate and aſſize of their crime and offence, which Penance they were to perform exactly, and to give ſome clear evidences of

their

their reformation, and amendment before they were to be readmitted to Christian communion, but in some cases to those especially, who were in extremes, the Church was indulgent, and did deal φιλανθρωπότερον, more favourably. Now when the Penance was assigned them, and they became *Canonice pœnitentes*: then as God cloathed *Adam* and *Eve* with Skins, so they were cloathed *in silicio & sordibus*, in sack-cloth and ashes, to testify to the World, that they were fallen, and by sin become as the vilest things.

Fourthly, and Lastly, When *Adam* and *Eve* had passed their Examination, Confession, had received the Sentence of their Penance, and were cloathed with Skins, like Pœnitentiaries, then they presented themselves at the Door of Paradise, and were driven thence. So *He drove out the Man*; and ancient Writers conclude it to be much about this time of the Year, and therefore in imitation of God's practise, did the Primitive Church (about this time of the Year) cause all Penitents to present themselves at the Church door cloathed in Sack-cloth, with their Feet bare,

bare, and Visages dejected, and while they were so presented, they were led into the Church by their Penitentiaries, all the whole Church lying Prostrate on the Floor to bewail their offences; and after the Seven Penitential *Psalms* were sung, the chief Governor or Bishop of the Church, the Presbyters in a fraternal consociation joyning with him, did sprinkle ashes upon their heads, covered them with Sackcloth, and with sighs and sobbs denounced this Sentence against them, that as *Adam* was expelled out of Paradise, so they were thrust out of the Church for their iniquities, and after this they were driven out, all the Clergy pursuing them with this Respond, *In the sweat of thy brows shalt thou eat thy Bread*, Gen. 3. 19. That so these poor sinners seeing holy Church so afflicted and disquieted for their sins, might be made the more sensible of their Penance; This is briefly the Scheme of the ancient godly Discipline, which may easily be proved, as to the most material parts of it, out of the Evangelists, the Writings of the Apostles, and Apostolical Men. But now there are scarce any

Foot-

foot-steps of it remaining, and that is certainly the Reason why the Christian World is grown so prodigiously vicious; onely we have here an Office appointed in the stead of it to be read upon this day, wherein we do not wish that curses may fall upon our own heads, as some slanderously report of us, only we affirm with our own mouths, that the curse of God is indeed due to such sins as the Church here propounds it. The use of this Office is to make us flee such Vices for the future, and earnestly to repent of them, if we be guilty, as we acknowledg that the curse and vengeance of God doth deservedly follow such sins and sinners.

A SERMON
Upon *Ashwednesday*, Or the first Day of *Lent*.

Psal. 95. 7.

To Day if ye will hear his Voice, harden not your hearts, &c.

From the words, that I may bring the Text to the Time, and the Time to the Text, and that we may be all the better for this Days Meeting, and depart not only wiser, but better than we came (for the end of these Solemn Meetings is not only to make us wiser, but to make us better; not only to inform our Judgment, but to reform our lives) I shall observe unto you these Particulars to be insisted on. 1. A Day to be taken notice of, *To Day*. 2. A Duty to be done upon

upon it, *To hear his Voice.* 3. A Direction to make the Duty suitable to the Day, that we may do *Opus Dei in Die suo*, the Work on this Day, which is most proper for this Day, *Harden not your hearts.*

1. *To Day*; Why, what's to Day? it should not be as Yesterday was, Yesterday we were perhaps in the *6th.* of *Amos*, devoted to our pleasures, feasting and fatting our pamper'd Bodies for what was Yesterday according to the vulgar mode, and corrupt custom, but *Festum Bacchanalium ante longum jejunium?* A Day of full feed, whereon we feasted our Bodies liberally, which we shortly after were to tame. *Præjejunales feriæ, τὴ ὑποτύφην ἀγαθὴν* a Day most-what so spent, as if our Belly was our God, and eating and drinking our Godliness. In Primitive times (it is most certain) the practise was otherwise, but the best customes in tract of time gather Corruptions. That which was once a Day of shriveing, confession, and penance, and a more severe preparative to the Fast ensuing, hath of late Years by a too much indulged liberty gained a scandalous

dalous Name of *Guttage-Tuesday* among the *Plebs*, as if, Eat, Drink, and be merry, was the Motto of the Day, and Work of the Day too. Was it possible like the Philosopher mounted on the top of a Hill, to have noted, and taken a view of all Yesterday-passages, we should scarce have met with any like the passages of this Day. No one passage fit to usher this Day in, but many administring cause enough to have such a severe and godly Discipline, which the Church wishes the restoring of, to follow at the heels of it. Yesterday, *Vivebant Bacchanalia, qui hodie Curios simulant.* What debauchery and intemperance in many Places? What lusting after the Flesh-Pots, which we were so shortly to leave? The Bell that rang Yesterday, was no Saints Bell I am certain, no Service, no Sermon-Bell. *Venter non habet aures.* We were too full fed, to be well taught. *Vox Populi*; the Voice of the People was so loud, that *Vox Dei*, the Voice of God could not be heard. The Cocks of *Themistocles* might be brought forth to prepare themselves for the Battel, first to

feast

feast our Eye, and then to fill our Bellies; but I am confident St. *Peter's* Cock could not be heard amongst them to call us to Repentance, and to prepare us to the Battel, to fight against sin, and to War against those Lusts, which War against the Soul. So that this Text as Yesterday would not have timed right, well let us see what it will do to Day! *To Day if ye will hear his Voice.* Why? what is to day? *Dies Diem docet.* The very Day teacheth us what the Day is, and what is to be done upon it. *Ashwednesday*, The word is, *Vox decomposita*, twice compounded, and out of it we may pick a double meaning. *Wednesday*, that was ever in the *Greek* Church, which we follow in many of our Customes, a Day of Solemn Fasting, every *Wednesday* throughout the Year, unless it chanced upon a Festival, and the Reason is, because upon a *Wednesday* it was, that *Christ* was betrayed and sold by *Judas*, a gracious Saviour betrayed by a graceless sinner, a good Master sold by a wicked Servant, Well, why *Ashwednesday*? This παρασημον, or *nomen superadditum*, which sprinkles the day

with

with Ashes; and Christens it by a new name, intimates something, indeed it minds us of a Ceremony used by Christians as upon this Day, as I noted before; which was to give Ashes one to another. The Ceremony is gone, what is there of the substance left? The Ashes are blown away, but I hope not the memory of them; what-ever becomes of the Ceremony, the substance would be retained. Did these Ashes mind us of our Mortality, of τροχος γενεσεως, as St. *James* phrase is, *Jam.* 3.6. of Natures Wheel ever turning, and turning some Daily into the Dust: No, that was not the meaning of them. For Dust had been more proper to have done that. Dust to dust, our Mortality is grounded upon *Pulvis es, & in pulverem reverteris*, Gen. 3. 19. But the Ashes were to mind us of something more, as we use to say, No smoke but some Fire, so no Ashes but some Fire; Ashes some derive from the *Hebrew Esch*, *Ignis*, Fire; So that the meaning of that Ceremony of Ashes was to mind us of Fire, that Fire, which is of sins kindling, which nothing but the

tears

Tears of Repentance, with the Blood of Jesus, can quench; *Non est iste ignis sicut qui ardet in foco tuo.* This fire is another manner of fire from that on our harths, or in our Kitchens; ours may be quenched, that is unquenchable. It is a terrible thing to think of dwelling in consuming fire, such as ours is; but ours as it consumes, so it will be consumed it self, we could not always dwell in it, because it cannot always last, the very Vestals themselves could not keep it always burning; but there is mention of everlasting burnings, *Isay* 33. 14. where the fire shall be ever burning, and never going out, where sinners shall be like *Moses* Bush, always burning, but never consumed.

Thus have you the meaning of this Day, why called *Ashwednesday*; and the meaning of the Ashes, which gave it the Name, to mind us of those everlasting Burnings, which by fasting and penance, mortification, and amendment of life we may be kept from. This is the terror of the Lord, which this Day preacheth; knowing therefore the terror of the Lord, 2 *Cor.* 5. 11. That being forewarned, ye

may be forearmed, and the wrath to come may never come upon you. *Matth.* 3. 7. Let not this Day be as Yesterday was, not a Day of Feasting, but Fasting, not a Day of appetence to satisfie fleshly lusts, but a Day of abstinence, to mortifie them. If ye were in the *6th.* of *Amos* Yesterday, ye must be in the *2d.* of *Joel* to Day, and thither the Church, by the choice of her Epistle for this Day calls you. This Day is *Caput Jejunii.* The first Day of the *Lent*-Fast. Let us not pass it over, as if we were to begin our *Lent* too soon, and put it off till to morrow. *Qui non est hodie aptus, cras minus*; He who is unfit to amend his life this Day, may be more unfit to morrow. Neither are we assur'd of to morrow. This first Day of *Lent* may be the last Day given us to repent in. Therefore begin your repentance to day, to morrow may be too late. Now saith the Lord, *Turn ye unto me,* Joel. 2. 12. Do not ye turn God's *Nunc* into *Nondum*, now into not yet, his *Hodie*, to Day, into *Cras*, to morrow. *Felix*, who thus plaid with Religion, and put off hsi repentance, waiting

ing for his own convenient time; *Act.* 24. 26. might never find it for ought I know, but I pass on from the Day, to the Duty this Day calls for.

2. *If ye will hear his Voice*, That indeed is the end of our coming hither, to hear God's Voice, to hear it, and do it; to know our *Lenton*-duty, and to do it when we know it. It is not every Voice of God that must down with us this day; not his Voice speaking in the cool of the day, yet that Voice was enough to terrifie our first Parents, and to make them hide themselves under the covert of those Trees, of whose fruit they had surfetted. *Gen.* 3. 8. Neither is it his still soft voice that we are to hear, yet that made *Elijah* to cover his face with his Mantle, 1 *King.* 19. 13. Look not like those in *Ezekiel* for a jesting Song, or for a pleasant Voice this day, *Ezek.* 33. 32. Take the *Psalm*, bring hither the *Tabret*, the merry *Harp*, with the *Lute*; that's the voice for a Solemn Feast Day, *Psal.* 81. 2. but that's no voice for a Solemn Fast Day, such as this is. *David* tells us of another voice, fitter a great deal for this Day. God's

voice in thunder, his mighty voice, such a voice as breaks down Cedars, divides it self in flames of fire, and makes the very Wilderness to tremble, *Psal.* 29. A voice that could speak hard Rocks into standing Water, and Flint-stones into springing Wells, *Psal.* 114. 8. That was a Voice proper for us now. What say you to the Voice in *Isay*, which calls you back from your wandrings, saying, *This is the way walk ye in it*, Isay 30. 21. What say you to *John* Baptist's Voice, whose voice was God's too, calling out of the Wilderness for Repentance and Amendment of Life, *Matth.* 3. 2. Nay, what say you to the Eccho of that voice, which speaks more than the voice it self, and calls not only for Repentance, but for fruits worthy of Repentance. That tels us, it is not enough to perswade our selves, that we have *Abraham* to our Father, unless we do the works of *Abraham*, and tread in the steps of his most holy faith, *Matth.* 3. 8, 9. Nay, what say you to that Voice, which is like an Axe, laid to the Root of the Tree of Sin to cut it down, a Voice threatning us, that if we will

will not be for fruit, we must be for fuel, and cut down by one Judgment or other, and cast into that fire, which the very Ashes which give this Day a Name may forewarn us of, *Matth.* 3. 10. Many such Voices there are in Scripture, that are the proper Voices for this Day. Voices not to ravish the Ear, but to rend the Heart, Heart-breaking Voices. Such Voices, I presume are now uttered in the Court, enough to make the Royal Robe to be lined with Sack-cloth, as it was noted of the King of *Israel*, 2 *King.* 6. 30. and if the Court be in Mourning, it is not fit City or Country should be in a posture of rejoycing. Away then with those *Magistri secundum desideria*, those Teachers after our own Lusts, which the Apostle speaks of, 2 *Tim.* 4. 3. This is not a time for *Placentia*. The most seasonable doctrin now, is, that which calls for Fasting and Mourning, Tears and Prayers, Sack-cloth and Ashes. Now bring forth your Calves of Sin, which ye have been making all the Year, and burn them in the Fire, turn them to Ashes, *Exod.* 32. 20. and so how-ever the Ceremony of

this day be loſt, Let us retain the ſubſtance. But I ſhall not ſtay you longer upon this Subject; The Church, which enjoyns the ſtrict obſervance of this day, that we may know what voice of God is moſt ſeaſonable and ſuitable for us to hear, hath ſorted out her Scriptures purpoſely in the choice of her Epiſtle and Goſpel for this day, taken out of both Teſtaments, out of *Joel* for the Old, and St. *Matthew* for the New. We have Gods Voice ſpeaking in both, and preaching to us, Faſting, Repentance, Mortification and Amendment of Life. The Epiſtle is part of *Joel*'s Sermon, the Goſpel is part of *Chriſt*'s Sermon, and both may make one compleat Sermon, the Heads of which are ſumm'd up in other words, in a ſhort Prayer or Collect for the day. But that I may not ſo keep this day now, as to break the Orders of the Church, and by offring at a Sermon which is not enjoyned, (although the Court-practiſe may be our Preſident) let go the very Office of the Day, which is enjoyned: Give me leave now to acquaint you with a penitential Service placed at the end of the Service Book,

Book, which may be uſed at other times of the Year, but muſt always be uſed upon this Day. It conſiſts of the Litany, which is a good penitential Prayer, and of choice Sentences taken out of both Teſtaments, which are very fit for the work of repentance, and of *Pſalm* 51. which is a penitential *Pſalm*, and other choice Prayers following fitted to the ſtate and condition of Penitents. But becauſe there are many curſes in it, and the People are enjoyned to anſwer, *Amen*, after every curſe, leſt any ſhould take occaſion thence to quarrel the Service, as if we were enjoyned to curſe our ſelves, and as *Jacob* ſaid, to call down a curſe upon our own Heads, and not a bleſſing. *Gen.* 27. 12. To remove this ſcruple, I am firſt to tell you, That the Churches Voice herein is God's Voice, the Church enjoynes no more than what God himſelf enjoynes. *Deut.* 27. 15. Now for the word, *Amen*, give me leave to explain it; it is not always a wiſh or prayer, but ſometimes only an aſſent to the truth of that, to which it is added; and ſo is it in this place; we do not wiſh that theſe curſes

may fall upon our Heads, but only affirm with our own Mouths that the curſe of God is indeed due to ſuch ſins, as the Church here propounds it. And the uſe of it is to deter us from ſuch, and the like ſins, to make us repent of them, if we are guilty, as very well knowing that God's curſe and vengeance doth deſervedly follow ſuch ſins, and ſinners: So that however we are enjoyned with *Moſes*, as it were to go into Mount *Ebal* this day, and to pronounce theſe curſes, which can be no very pleaſing task. For according to the *Hebrew* Proverb, we muſt creep into *Ebal*, and leap into *Gerizim*, that is, be ſwift to bleſs, and ſlow to curſe. Let them note this, who were not many years ſince ſo ready at their *Curſe ye Meroz*, wreſting and abuſing a Text of Scripture againſt the clear ſenſe and meaning of it, rather than the King, Loyal Nobility and Clergy, and all the faithful People of the Land ſhould not be curſed: which conſidering how this Church of ours, both in her Articles of Religion, Liturgy, and Canons ſtands divided from *Rome* ſo far as ſhe is divided from her ancient ſelf,

may

may perſwade any rational Man to believe that they received their Orders from the Conclave of *Rome* ſo to do, they wanted nothing but the Ceremony of Bell, Book and Candle to ſpeak them as very Papiſts as ever upheld the Popes intereſt. Their *Curſe ye Meroz*, as they apply'd it, differ'd nothing from the Pope's Bull, and his thundering Curſe of Excommunication, for how it wrought upon the ſeduced vulgar, and drew them off from their Allegiance is apparent to all, but only thoſe, who are reſolvedly blind, and will not ſee. But I go on now to ſpeak of the Curſes in the Commination Office. For if we can but avoid the curſed thing, avoid the cauſe, which makes the Curſe to fall, it may hover over, but not alight, nay, it may flie over as a Bird, but not fall down upon us as a Bird of prey. If we do but frame our practiſe up to the Churches meaning, theſe Curſes pronounced will be but like *Jonathan's* Arrows ſhot to *David*, to warn us, but not to wound us. For be confident, whatever evil of puniſhment may fall upon us for our evil of ſin, if we go on, and continue

tinue in it; The one will never fall the evil of punishment, if we flie the other, the evil of sin: Our Repentance (if it be as it ought) will cause God's Repentance. If we turn from the evil we have done, he will turn from us the evil which he may justly do, and inflict upon us, even all those evils (as it is in our Service-Book) which we most righteously, that is, most justly have deserved. So that unless we have a mind to continue in our sins, and to turn to them, like the Dog to his vomit, or the Swine to her wallowing in the Mire, rather than turn from them, as *Moses* from his Rod, when it was a Serpent, there can be no danger in reading the Commination, and the many Curses in it; for upon our turning from sin, and turning to God, God can turn these Curses all away, and instead of them leave a blessing behind him. But then, as it follows in the last part of this Text.

3. *Harden not your Hearts.* Hardness of heart was *Pharaoh*'s great sin, and his punishment as well as his sin: So that God is said one while to harden *Pharaohs* heart, and in that sense hardness of heart was

was a puniſhment. God did harden it, that is, God did not ſoften it. *Pharaoh* is ſaid another while to harden his own heart, and in that ſenſe, Hardneſs of heart was a ſin; *Pharaoh* did harden it, that is, *Pharaoh* did ſtand out againſt *Moſes* and *Aaron* by a perpetual Rebellion, and would rather run the hazard of having all *Ægypt* deſtroy'd, then let the People of God go out of his tyrannous hands. But thoſe very People of God, how little warning did they take by *Pharaoh*'s wounding? How were they guilty of that very ſin, for which they ſaw *Pharaoh*, and all *Ægypt* ſmarted? inſomuch that πωρωσις, hardneſs of heart became as it were the proper note of the *Jewiſh* Nation. As little as *Moſes* Miracles wrought upon *Pharaoh*, ſo little did *Chriſt*'s Miracles work upon them. The Miracles, which would have converted *Tyre* and *Sydon*, could not reclaim *Chorazin* and *Bethſaida*; The mighty Works, which might have preſerved *Sodom*, could not keep *Capernaum* from deſtruction, *Matth.* 11. 21. It was indeed their hardneſs of heart, their obſtinacy, and reſolved impenitency

penitency that kept many out of *Canaan*, who came out of *Ægypt*, and transported many into *Babylon*, who came into *Canaan*. That brought them under the scourge of *Nebuchadnezar*, and the Rod of *Ashur*, and at last under the *Roman* Eagles to be prey'd upon, wasted, and consumed to nothing; so that that Nation, which was God's own Nation, adorned with many Priviledges and Prerogatives above other Nations, is now no Nation, but dispersed among all Nations, to be a warning to all Nations. That as *Tertullian* hath it, *Ex cinere Judæorum fiat lixivium Christianorum*; out of the very Ashes of that ruin'd Nation, we may gather up some (this *Ashwednesday*) and make a Lee of them to besprinkle our Eys; and to supple and mollifie our hard hearts, that the same sin, which procured theirs, prove not also our ruine. Hardness of heart brought such a fall upon them, that unless our hearts are as hardned as theirs, we cannot choose but fear at their fall, and look to our own standing, when we read of them fallen. *Miror quorum facta imitamur eorum exitus nos non perhorrescere.* But what is it,

think

think you, that cauſeth this hardneſs of heart? Whence proceedeth it? Truly it proceeds from the heart it ſelf, from ſome errour there. They err in their hearts, not in their heads, but in their hearts. *Heb.* 3. 10. It lies not ſo much in the underſtanding, as in the will, a weak underſtanding doth not contribute ſo much to this Soul-murdering ſin, as a wicked will. Therefore the Apoſtle's caution is not ſo much againſt an erroneous head, as an evil heart. *Heb.* 3. 12. An unfaithful, unthankful heart, a heart apt to tempt God, to provoke God, a heart that is more inclinable to grieve God with ſin, Forty Years together, then to be grieved for ſin. A heart that will depart from God, rather than depart from ſin, from the living God, rather than from any one beloved ſin. When an evil heart, and the deceitfulneſs of ſin meet together, when Sin and the wily Serpent both joyn to deceive the heart, and the heart is as willing to be deceived by them, this is it, which produceth in time hardneſs of heart. *Heb.* 3. 13. But now to keep us from this ſin, which unleſs we are kept from,

from, Salvation it ſelf cannot keep us from periſhing, the Church hath appointed ſuch times of auſterity as theſe, to mortifie our luſts, and to mollifie our hearts: And hath framed up a Service proper for this Day, to bring the heart, if poſſible, into a good frame. So that the ſins which we are moſt prone to, are preſented to us with a ſting in the tayl of them, uſher'd in with a *Maledictus*, Curſed is ſuch a ſinner for ſuch a ſin, and cloſed up with an *Amen*, ſo it is. God ſays it, and the People ſeal it; The Miniſter goes before with a Commination, and the Congregation follows after with a Confirmation. But that none of theſe Curſes to be pronounced by us may fall upon us, but all beſide us, I deſire you that as you have heard God's Voice ſpoken by me, ſo now ye would with a little more patience hear God's Voice ſpoken by the Church, and ſo having given you in part the Reaſon for this Days obſervance: I come now to conclude with the proper Office framed up for the better obſervance of it, and ſo in the cloſe we ſhall ſhut up with the Miniſters *Benedi-*

ction,

tion, the better to ſecure us from *Moſes* Malediction, that when we have heard the ſevere curſes againſt ſin, we may depart from ſin, and ſo all the forementioned curſes may depart from us, and we depart with God's bleſſing.

Note. *This Sermon was preached before the reading of the Commination Office, the better to acquaint the People with the Reaſons of it, and to remove ſome ſcruples.*

A COMMINATION.

OR,

Denouncing of God's anger and judgments againſt ſinners, with certain Prayers to be uſed on the firſt day of *Lent*, and at other times, as the Ordinary ſhall appoint.

Rubrick.

After Morning Prayer the Litany ended according to the accuſtomed manner, the Prieſt ſhall in the Reading-Pew, or Pulpit ſay,

Note 1. THe learned *Bucer*, as touching this Office, gives this full commendation in few words, *Cum primis ſalutaris*

ſalutaris eſt cæremonia, &c. And whereas it was formerly uſed but upon one day, it was by his motion brought in to be uſed at ſeveral times in the Year, which times are not ſettled by any preſcribed rule, only we read in the Viſitation Articles of Arch-Biſhop *Grindal* three days mention'd, as relating to this Office. *Ann. Dom.* 1576. One before *Eaſter*, another before *Pentecoſt*, a third before *Chriſtmaſs*; and *Aſhwedneſday*, or the firſt day of *Lent* muſt be always ſuppoſed to have been another day, as appears by the following Preface. However as ſins abound and God's judgments follow at the heels of them, in order to the Reformation of the one, and the Removal of the other, it is left to the Ordinary of the place, and Men impowred for the ordering of Eccleſiaſtical affaires, to indict days as they ſhall ſee occaſion, provided nothing be done contrary to any eſtabliſhed Law, or preſcribed Rules.

Note 2. This Office is a very neceſſary Office to lay open Mens groſs ſins, unreformed and unſanctified lives, for which the wrath of God is revealed from Hea-

ven. *Rom.* 1. 18. *Rom.* 1. 32. that ſeeing the guilt of their ſin in the glaſs of their puniſhment, they may reform their lives and ſo keep themſelves both from the wrath preſent, which is as a ſpark; and the wrath to come, which is as a great Fire.

Note 3. It is an Office very proper for the firſt day of *Lent*, commonly called *Aſhwedneſday*; becauſe this was *Caput jejunii*, the Head of the *Lent*-Faſt, and was a day of extraordinary humiliation; called *Dies cinerum*, or *Aſhwedneſday*, from a Ceremony of Aſhes, wherewith Chriſtians uſed to ſprinkle themſelves, partly to mind them of their mortality, but chiefly to mind them of that Fire which is of ſins kindling, thoſe everlaſting burnings, *Iſay* 33. 14. which nothing but the tears of unfeigned repentance, and the Blood of Jeſus can quench. This is the terrour of the Lord, 2 *Cor.* 5. 11. which the Aſhes of this Day once preached, that by our faſting, penance, mortification, and amendment of life, we might keep ourſelves from the wrath to come, and the wrath to come from us. *Matth.* 3. 7

How

However the Ceremony is gone, yet I hope the ſubſtance is not, though the Aſhes are blown away, yet the memory of them ſhould remain, the ſubſtance ſhould not be blown away after the Ceremony. This and the three days following were added to the *Lent*-Faſt by *Gregory* the Great, to ſupply the Six Sundays falling in *Lent*, which were never faſted on, (*Ignatius* accounts them Schiſmatiques, to ſay no worſe, who faſt upon the Lord's Day) and to make up the juſt number of Forty Days, which is about the tenth part of the Year, by which the Church ſeemed to devote to God, as well a tenth of their time as of their fruits. Here is to be noted alſo once for all,

that there are proper *Pſalms* now added to *Aſh-wedneſday*, which were not in our former Liturgy, *Pſalms* admirably choſen by the Church, being *Pſalms* penn'd by *David* or others, upon ſome occaſion of ſpecial humiliation, for confeſſion of ſins, and averting of God's judgments.

Pſal. 6.
Pſal. 32.
Pſal. 38.
Pſal. 102.
Pſal. 130.
Pſal. 143.

Note 4. The Place injoyned the Prieſt for the reading of the Commination was the Pulpit in the former Service-Book, but now the Miniſter may make his choice of Pew or Pulpit, and uſe his diſcretion to take the fitteſt of theſe two places for the People to hear him, and joyn in their *Amens* to the Commination; The Pulpit, which is now made uſe of only for popular Orations, was anciently the place where a great part of the Service was performed. *Injunct.* 22. *Edward* 6. and *Injunct.* 4. *Ann.* 1547. *Injunct.* 5. *Elizabeth.* The Reading-Pew or Desk we read not of till *Can.*82. *Ann.Dom.*1603. However the circumſtance of place is not much material, yet I obſerve the vulgar and groſſer ſort of Chriſtians, who have more zeal than light, make a great matter of it, and take the Ordinance of Preaching (I think) to be of more univerſal concernment than the great duty of Prayer, for no other reaſon, but becauſe the Pulpit ſtands higher then the Pew, in ſo much (I am able to ſpeak it out of a known experience in places where I have been) that the very ſame Sermon delivered

vered in the Pew hath been taken for no Sermon, nor edified at all, which hath wrought vigorouſly and powerfully when paſſionately, and with another action and tone, delivered out of the Pulpit; Nay more, I have known another experiment tried of the judgment of theſe Zealots, who preſume themſelves to be the only knowing Chriſtians, by taking the Book of Homilies, which I judg to be none of the worſt Sermons, becauſe compoſed by moſt able and learned men where were more heads than one in the contrivance of them, theſe I have known read in the Pew where they had no more reliſh or taſt than *Job*'s white of an Egg, but the ſame Sermons advanced a ſtep or two higher, and delivered (by the advantage of a Text of Scripture fitted to the Homily only prefixed) with a graceful action or knack, as they call it out of the Pulpit, have paſſed in the worſt of times, when Preaching was moſt in faſhion, for moſt excellent and Soul-ſaving Sermons; By which it is apparent that the very Pulpit and Place, eſpecially when the Hour-Glaſs is turned up to add the more ſo-

lemnity, is very much to the making of a Sermon for the pleasing, at least, if not for the profiting of some humorists; In so much that I have often question'd it within my own thoughts, whether if Common-Prayer was advanced into the Pulpit, and Preaching brought down into the Pew, these easie sort of Christians (and yet not so easie to be brought to order or disciplin) would not mistake Common-Prayer for Preaching, and Preaching for Prayer, and so become in time as very Recusants, in respect of preaching, as they have been and still are in point of Prayer. But I hope, so long as we have good laws made, there will not be that want of the due execution of them, as that Ministers should make use of such wiles and innocent fallacies to seduce the People out of their errours, and to couzen them into conformity.

Note 5. That however the Church upon the matter confesseth this her Office not to be ancient, but appointed instead of an ancient Godly Discipline, yet is it a very useful penitential Service, either in publick or private, consisting of holy sentences

ſentences taken out of Gods word, fit for the work of repentance, and holy penitential Prayers, taken for the moſt part Verbatim out of holy Scriptures; ſo that he, who prays this form, is ſure to pray by the ſpirit, both for words and matter. *Vid. Dr. Sparrow Rational. pag.* 363. 364. The chief thing ſcrupled at in it is the *Amen* to be pronounced by the People after the Curſes firſt pronounced by the Miniſter, but this ſcruple I have endeavoured to remove in my foregoing Sermon. For the preſent I deſire you to take notice, that the Maledictions or Curſes, and the following admonition annexed are all taken out of, and grounded upon the holy Scripture, which, becauſe it is already cited to my hands, ſpares me the labour; Therefore I ſhall proceed in the next Place to my Paraphraſe upon the following *Pſalm.* which is adapted, and very fitly choſen to bear a part in this Office.

Rubrick.

Then shall they all knæl upon their Knees, and the Priest and Clerks knæling (in the place where they are accustomed to say the Litany) shall say this Psalm, Miserere mei Deus, &c.

Note 1. Kneeling was ever the posture of Penitents. *Vid.* Bishop *Andrews* Sermons, on *Philip.* 2. 8, 9, 10, 11. Hence the Penitentiaries were called προπιπτοντες from their prostration.

Note 2. That as the accustomed posture was kneeling, so the accustomed place for the Litany was the midst of the Church, *Injunct. Elizab.* 18. *Injunct. Edward* 6. 23. For the Posture, *Vid. Chrysost. Homil.* in *Psal.* 4. *Vid. Haman Lestrange* Alliance of Divine Offices. *pag.* 102. For the accustomed Place it is grounded upon *Joel* 2. 17. But this I suppose is left to the discretion of the Ordinary for to order it.

Psal. 51.

Note. This is a penitential *Psalm*, which *David*

David penned when he was brought to a due humiliation for those sins which he committed in the matter of *Uriah*, and to remove the scandal of them he commended it to the prefect of his Musick to be solemnly sung.

Paraphrase.

Vers. 1. *O Father of mercies, suffer me, who am an unworthy Servant, and therefore unworthy, because a miserable and vile sinner, to make my humble address unto thee; and out of the abundance of thy melting compassions, be pleased to look graciously upon me, and to be reconciled to me:*

Vers. 2. *Let not the least of my great crimes be permitted to appear in thy sight, or to rise up in judgment against me, but seal me thy perfect pardon for every one of them.*

Vers. 3. *For I do willingly confess that to gratifie my carnal lusts, I have committed horrid and hainous sins, which are a perpetual terror to my conscience, and as an amazing prospect ever tormenting me.*

Vers. 4. *And however it may be possible for me to escape the judicature of man,*

yet

yet am I ſadly culpable and liable to vengeance from thee the pure God of Heaven; thou mayſt juſtly proceed againſt me as againſt the moſt criminous rebel, indite me, and arraign me of all thoſe odious ſins, which I am guilty of; and whatever ſuit thou wageſt againſt me, thou art ſure to caſt me, whatever vengeance thou inflicteſt upon me, I muſt moſt deſervedly and inevitably fall under it.

Note. Though Kings are not ſubjected to humane Tribunals, yet to Gods they are. *Vid.* Doctor *Hammond.* Annotat. *in locum.*

Verſ. 5. and 6. *Lord, I am a moſt polluted Creature, the very corruption of my nature ought to be ſtrictly watched and induſtriouſly rejected by me, and thy grace continually ſolicited to inable me to overcome it. For I know thou requireſt purity of heart and the affections, and forbiddeſt the very firſt thoughts of any unlawful enjoyments; and beſides thy revealed will thou art pleaſed to grant me thy grace to make me inwardly ſenſible of this part of my duty, which doth but aggravate my ſin committed againſt all theſe obligations.*

Note.

Note. Touching the doctrine of original ſin. *Vid.* Dr. *Hammond* Annotat. *in locum.* And the purity of Marriage aſſerted. *Eod. Loc.* We are not to charge our actual ſins upon original, as unavoidably reſulting from it. *Eod. Loc.* Original ſin proved and aſſerted. *Eod. loc.*

Verſ. 7. *Lord be pleaſed to pardon me, and ſolemnly to declare and ſeal thy reconciliation unto me, after the ſame manner as the Prieſt is wont to do by uſing a ſolemn Ceremony for the Purification of ſin (whereby the Blood of the Lamb of God, and the death of the Meſſias was preſigured)* Levit. 14. 6, 7. Numb. 19. 6. *So ſhall I be reſtored to that bleſſed eſtate, from which I have ſo ſadly fallen by my ſinful miſcarriages.*

Verſ. 8. *I am yet in a ſad and moſt wretched condition, thy wrath continuing over me ſets my ſoul upon torture, my own conſcience under thee being my dreadful executioner; but O be thou pacified unto me again, and that ſhall be the moſt joyful news, which ever came to any poor tortured ſuppliants ears, when he is taken from the rack, his bones ſet, and he reſtored to eaſe again.*

Verſ. 9. *Lord pardon my ſins, return thy wonted favour towards me.* Verſ.

Verſ. 10. *I have ſadly fallen from my wonted purity and ſincerity; but (O Lord) by the good work of thy grace upon my heart reſtore me to it again, renew me inwardly and throughly, my thoughts as well as actions, that I never fall into the leaſt beginning of any ſuch pollutions again.*

Verſ. 11. *It is juſt with thee to caſt me from thy ſpiritual commerce, who have reſiſted thy ſpirit; it is juſt with thee to withdraw thy grace to which I have done ſuch deſpite, but O do not thus ſeverely puniſh me by withdrawing that which I now more than ever ſtand in need of.*

Verſ. 12. *Without thy gracious aid and aſſiſtance I am not able to get out of this broken condition; the free aſſiſtances of thy Spirit are ſo neceſſary to me, that without them I cannot indeavour in the leaſt the recovering of that purity from which I am fallen. Therefore Lord reſtore them to me, that I may be reſtored unto thee:*

Verſ. 13. *This thy exceeding mercy to me a ſinner ſo ſadly lapſed, may be a means to bring wicked livers home to repentance; by mine own happy ſucceſs I ſhall encourage them to return, who have fallen as ſadly as*

any

any of them can have done, and yet have met with mercy; and many (I doubt not) encouraged on by my example, by the assistance of thy grace will be brought home to thy service, and the practise of the duties of new life.

Vers. 14. *The sin of Murder is an horrid and crying sin, of a black and deep die; deliver me from that so far as my conscience assures me guilty, though my own hands have not been polluted with it. Blessed Lord, from whom all deliverance comes, be pleased to deliver me from this, and all other foul commissions, which will be welcome news to me, and make me with greatest exultation of Heart to proclaim abroad thy abundant mercies.*

Vers. 15. *Thy work of grace towards me shall set my lipps wide open in prayssing thee.*

Vers. 16. *It is not any Hecatombe, or most chargeable oblation for sin thou requirest of me; for the truth is my sins are such as for which all exteriour performances afford no reconciliation.*

Vers. 17. *'Tis my sincere humiliation, confession, and renovation, which alone thou admittest, and which thou art mercifully pleased to have respect to, however I am in this foul*

foul condition; and to look upon them as the most acceptable oblation. These with an honest heart presented unto Thee will be sure to find a favourable and welcome reception.

Vers. 18. *Be merciful (O Lord) not to me only, but to all that love and fear thy Name, and meet uniformly in the place appointed for thy service; Be thou a defence and succour to all such, Let them be walled about with thy protection, and preserve them from falling into any wilful and presumptuous sins.*

Vers. 19. *For then shall all our services of Prayers and praises (typified by the Legal sacrifices) our solemn acts of the most ardent devotion to Thee, and most diffusive charity to our brethren be accepted by Thee, being upon an humble but cheerful confidence of thy acceptance presented to Thee upon the Altars of our very hearts.*

Vid. Dr. *Hammond.*

Glory be to God the Father maker of all the World, and to God the Son Redeemer of all Mankind, and to God the Holy Ghost Sanctifier of the Church, or all the Elect People of God.

Answer.

Answer.

This was the confession of faith taken up from the first beginning of the Christian name, and grounded upon Christ's own institution, *Matth.*28.19. therefore against all *Arrians*, and *Antitrinitarians*, we make confession of the same faith in the ever blessed Trinity, and pray for the continuance of it to the Worlds end, subjoyning our *Amen* of confirmation that so it is, and of option that so it may continue.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Note. These Versicles are of very ancient usage in the Church-Service, mention'd in the Clementine Constitutions. *lib.* 8. *c.* 5. *c.* 6. Council of *Vas. c.* 5. *Ann. Dom.* 440. received both in the Eastern and Western Church, called ἐκτενὴς ἱκεσία, seasonable at all times, and therefore it hath a part in all our divine Offices; and is set ever or for the most part before the Lord's Prayer as a fit preparative to usher it in. *Vid. Haman Lestrange* Alliance of Divine Offices. *Pag.* 83.

83. Dr. *Sparrow's* Rational. *pag.* 71, 72, 73.

Our Father which art in Heaven, &c.

Note. This Prayer is *Tanquam ſal omnium divinorum Officiorum.* Upon which I have here added this Paraphraſtical Prayer.

Preface.

O Lord God, who art great in power, rich in mercy, whoſe glory is above the Heavens, whoſe goodneſs is over all the Earth; who art Almighty, for in Heaven; who art moſt merciful, for our Father; in Heaven ſo able to help us, our Father, ſo willing to hear us: Lord, what art not thou able to do for us, who art in Heaven? Lord, what art not thou willing to do for us, who art our Father? Here we lie proſtrate before Thee upon the Earth, yet preſſing in our affections towards the Heaven where thou art, and preſume not for any merit in us, but for thy mercies in Chriſt, that thou wilt deny us nothing which may do us good, who vouchſafeſt us this to call Thee Father.

1 *Petit.* Thou art an Holy God, and delighteſt that all thy Worſhipers ſhould worſhip

worship Thee in the beauties of holiness; we desire Thee to shed thy Holy Spirit abroad in our hearts, that we may perform this our bounden duty and service in an holy manner, that we may lift up holy hands, with holy hearts to Thee, who dwellest in the Heavens; Thou, who art the sanctifier of all that is made holy, make us to be holy as Thou art holy, give us holiness in our thoughts, words, and actions; sanctify us inwardly, and outwardly in our Souls and Bodies; make us holy in our lives, that we may be happy at our deaths. Let thy Name of Father be hallowed in us, and upon us, that we may in our lives and conversations walk before Thee in newness of life, and as it becometh the Sons of God.

2 *Petit.* To this end we humbly beg of Thee to sanctifie our corrupt nature, and to beautifie our debauched souls with thy grace; extirpate sin, that grace may be implanted; break the power of sin in us, bruise Satan under our feet, and set up the Throne and Scepter of *Jesus Christ* in our hearts; bring down every exalting thought

and proud imagination in us, to the obedience of Christ; translate us out of the kingdom of Darkness, into the Kingdom of thy dear Son. Let not Sin, nor Satan reign in us, but let thy Son reign in us by the Scepter of his Holy Spirit. May thy Kingdom of Grace come to us, that we may come to thy Kingdom of Glory.

3 *Petit.* And, O Lord, we desire Thee to cloath our Souls with those Divine affections, that we may love the same love, choose the same objects, and delight in unions and holy conformities with Thee: Lord, so incline our hearts and affections that we may make thy providence, which is the guide of the World, the measure of our desires; that we may be patient in all accidents, and conform to thy will both in doing and in suffering, that we may submit to all changes, even to persecutions for thy Holy Name. Make us to do thy will in the manner of Angelical obedience, promptly, readily, cheerfully, and with all our faculties; as the Angels in Heaven serve Thee with concord, harmony, and peace; so may we joyntly

serve

ſerve Thee here on Earth with peace, and purity, and love unfeigned. That we may have nothing in us that may diſpleaſe Thee, but that quitting all our own deſires and pretenſions, we may live in all Angelical conformity: Make our Souls ſubject to Thee, and our paſſions to our Souls, that thy will may be done by us here on Earth, as it is done by the Holy Angels in Heaven.

4 *Petit.* And, O Lord, we pray Thee to give us all that is neceſſary for the ſupport of our lives; that portion of bread, which is Day by Day needful for us; we pray Thee for the poor, who want it, and have it not, but as it is depoſited in thy hand. Let thy mercy (O Lord) ploughing the Fields of Heaven, bring them in their Meat in due ſeaſon; we pray Thee for the rich, who have it, and yet may ſtand in need of thy bleſſing with it; from the higheſt to the loweſt we all wait upon Thee, that thou would'ſt be pleaſed to feed us with food convenient for us. We beg but for a Day, that we may always have our dependance on Thee to miniſter to us as we need it.

5 *Petit.* And seeing every sin entertained with a free choice, and a full understanding, is an obstruction to our Prayers, keeping our Prayers from Thee, and thy blessings from us; as sinful delinquents, and penitent Servants, we desire Thee to pardon and forgive us all our sins, not only our sins of infirmity, invasion, and sudden surprize, which through natural weakness may adhere to most of our best actions, but also our sins of a deeper dye, our sins of wilfulness, and wickedness; Pardon, O Lord, what is past in thy mercy, and keep us from such presumptuous sins, and all other for the time to come by thy grace. And when we ask forgiveness of Thee, incline our hearts to discharge the obligation which thy condition of pardon hath laid upon us in forgiving one another. May the indearing mercy of Thee our Father lay an engagement upon our Souls, not to contrive the least revenge, or entertain the least malice against our erring brethren, and fellow Christians, who have in the least been injurious to us; we implore thy mercy to forgive our grand trespasses, which are

talents;

talents; and we beg thy grace, that we may forgive petty injuries done to us, which are but pence.

6 Petit. And seeing, O Lord, we are in this World hemm'd about with many dangers, and lie exposed to many afflictions, as Persons placed in the midst of dangers, we make our addresses to Thee the only great and most gracious deliverer, humbly beseeching Thee to guard and defend us from all adversities, which may happen to the Body, and from all evil thoughts, which may assault, and hurt the Soul. Lord, suffer us not to be led into temptation, but if through frailty and weakness we fall into any gross sin, give us the grace of repentance to rise again, and work in us such a detestation of sin for the time to come, that we may stand the firmer after our fall, may the fear of falling with thy supporting grace be for ever after the best renure of our standing.

7 *Petit.* Deliver us, O Lord, from the evil of sin by thy grace, from the evil of punishmcht by thy mercy; From our

ſelves, O Lord, deliver us; from the allurements of the fleſh, from the temptations of the World, from the ſuggeſtions of the Devil; From evil men, from the Men of this World, from all their plots, plauſible ſhares, terrible threats, violent and rude armes, may their power only prevail to exerciſe our patience, but not to ſubvert our faith, or deſtroy our confidence in Thee. Shelter us under the covert of thy Wings againſt all fraud, and every violence, that no temptation may deſtroy our hopes, weaken our ſtrength, alter our ſtate, or overthrow our glories, this we beg for our ſelves, for thy whole Church; hear them we pray Thee for us, hear us for them, and thy Son Jeſus Chriſt for us all:

Doxology. To whom with Thee and the Holy Spirit be aſcribed all honour, power and glory, for thine (One God in Eſſence diſtinguiſhed in Perſonality) is the Kingdom, Power, and Glory, now and for ever. *Amen.* So it is, Lord ſo be it.

Miniſter.

O Lord ſave thy Servants, &c.

Anſw.

Note, These short Ejaculatory Prayers by way of Response (for which the reason is already given in my first essay upon the Service-Book) are so grave, so clearly Scriptural, that they are delivered in the very Scripture phrase; so that I look upon it as a very needless task to put my self to any further trouble about the recommending of them to the vulgar. I know rational Men are able to give a right judgment upon rational things, and to acquiesce; and truly for the inferiour sort of People (whom I have no small value for, they costing Christ as dear as the most Potent in Superiority) I advise them to trust the judgment of the Church in the ordering of these external things which are not contrariant to the Word of God, and assure them withall that their obedience in such matters is better than Sacrifice, or any exteriour act of Religion performed meerly in a customary manner, and for fashion-sake, as I fear too many are guilty of.

Minister.

Let us pray.

Note. The reason for this I have given already, it is only, when we are turning our selves as it were to any special part of devotion, required in any special and distinct Office, to be intent upon it, and to make it our, *Hoc age.*

O Lord we beseech thee mercifully, &c.
O most mighty God, &c.

Note. These are for the substance Scriptur'd out in my Scriptural citations upon the absolution, at the beginning of the Service-Book; and I love not *Actum agere.*

Rubrick.

Then the People shall say this that followeth after the Minister.

Turn Thou us, O good Lord.

Note. Here the People, as Persons very deeply sensible of their sins, and nearly concern'd to beg pardon, and ask forgiveness, are incited to do it after the Minister with unanimous hearts, united affections, and the highest fervency of devotion, in such form of words as is not only consonant with, but almost Verbatim taken

ken out of the Scriptures, *Hoſ.* 14. 2. *Joel* 2. 17. *Joel* 2. 12, 13. *Nehem.* 1, 4, 5, *&c.*

Rubrick.

Then the Minister alone shall say,

The Lord bleſs us, and keep us, &c.

Note. This form of bleſſing is grounded upon, *Numb.*6. 23, 24, 25, 26, 27. It is pronounced by the Miniſter as being an Act of Authority, *Heb.* 7. 7. Highly esteem'd in the Primitive times, and none durſt go out of the Church till they had received it. *Concil. Agath. Can.* 31. *Ann. Dom.* 472. *Concil. Orlean.* 3. *Can.* 22. The People kneeled to receive it. *Chryſoſt. Liturg.* The *Jewes* received it after the ſame manner. *Eccleſ.* 50. 23. As God bleſſed by the Prieſts then, *Numb.*6. 22, 23. So we have the promiſe of his aſſiſtance, and ratifying the Prieſts bleſſing, which they are to pronounce with authority, under the Goſpel. *Matth.* 10. 13. *Luke* 10. 5. Where by peace reſting upon the party capable, and by Bleſſing returning to the Miniſter, where the Houſe reſiſts

and

and hinders the blessing, we may note that there is a vertue goes out from the Minister, together with the blessing.

POST-SCRIPT.

Reader,

FOr the removing of all scruples, and to give satisfaction to some religious Persons, who are perhaps of a different perswasion, and whose Consciences may be so tender as to take offence where none is given, I have here joyned by way of an Appendix, a Paraphrase upon some places of Scripture sorted out for that purpose; For truly I would have such Persons dealt with in the most tender and gentle way that can be imaginable; I would have the Mote so discreetly pull'd out of their Eye, as not to pull out Eye

and

and all, but done with ſo gentle a hand as not to forget the tenderneſs of an Eye, and the nearneſs of Brethren; we ſhould make Chriſts Preſident our pattern, who would not break the bruiſed Reed, nor quench the ſmoaking Flax.

Rom. chap. 14th.

Verſ. 1. For the preſerving of Chriſtian charity among all, who profeſs themſelves to be Chriſtians, take theſe following Directions. There are great diſſenſions and diviſions gotten in already amongſt us, by reaſon of ſome different perſwaſions, about ſome things in their own nature indifferent, however all are not ſo perſwaded; theſe have cauſed animoſities, ſidings, and ſeparations amongſt us, ſo that the communion and peace of the Church, the moſt precious thing to be preſerved is more than likely to be broken. Therefore to make up this breach, that it prove not incurable by continuance, I make this ſeaſonable application; and firſt I admoniſh thoſe who do not think themſelves obliged to the uſe of thoſe indifferent things, not to reject

ject others who think themselves bound up in Conscience to their observance; but to receive them to their communion, and not to quarrel with other Mens resolutions and perswasions as to such things, but to direct their own lives by what in conscience they are perswaded is lawful or unlawful about such matters, in case the things indifferent in their nature are left also indifferent in their use.

Vers. 2. For he, who is sufficiently instructed in his Christian liberty, makes use of his Christian liberty, and makes no scruple at all about such things, neither doth he place any religion in them (further then to express his obedience to lawful Superiors, which is not the least part of Christian Religion) whereas he, who is weak, and not sufficiently instructed in the nature of the liberty allow'd him by Christ, so long as he remains in that errour, reckons of such things as unclean in themselves, and not to be conformed to.

Vers. 3. But let not him, who discerns his Christian liberty in such matters, despise him who is scrupulous and erroneous;

ous; neither let the ſcrupulous and erroneous reject and caſt out of his communion thoſe, who are better inſtructed in the nature of their Chriſtian liberty, ſeeing God hath admitted them into his Church, and received them as Servants into his Family.

Verſ. 4. And what commiſſion can any pretend to judg the Servants of God received and owned by him, or to exclude them out of the Church touching ſuch matters, ſeeing they muſt ſtand or fall, be cleared or condemned by God's Sentence and not Man's; God is able to clear them if he will, and he certainly will, having received them into his Family, and given them this liberty.

Verſ. 5. Some Judaizing Chriſtians obſerve the Sabbaths and other Rites appointed by *Moſes*; others, who know their liberty, make not that difference of times and things which *Moſes* Law requires; in ſuch things, Let every Man act by his own Conſcience, and not by another Mans, what he is verily perſwaded he ought to do, and let not the unity and peace of the Church be broken for ſuch matters.

Verſ.

Verſ. 6. & 7. He, who makes a difference betwixt days, as they were differenc'd by *Moſes* Law (this is nothing to our Chriſtian Feſtivals obſerved upon another account) thinks it is God's will he ſhould do ſo; and he, who doth not make that difference, thinks it is God's pleaſure now under Chriſt that he ſhould not make it. So is it for Meats, as well as for Days; ſome who underſtand not their liberty make a difference, from the ſuppoſed obligation of *Moſes* Law; others, who are very well inſtructed in their Chriſtian liberty, make no difference as from *Moſes* Law (however from Chriſtian Laws a difference may be made as to the uſe, but not as to the nature of Meats and Days which Chriſtian Laws Chriſtians who rightly underſtand their Chriſtian liberty will cheerfully obey) certainly when both ſides do what they do, meerly out of conſcience, and to do a thing pleaſing to God, this is well done, for no Man is to do what himſelf likes beſt, but what he thinks to God is moſt acceptable.

Verſ. 8. For our life and death are very incon-

inconsiderable, but as by them we may serve God, so ought we to do it in all other things.

Vers. 9. This being the great end of Christ's death, Suffring and Resurrection, that he should have power over us all, and command and give what liberty he pleaseth. (but further then he gives we may not take, nor pretend to such a Christian liberty as unavoidably destroys Christian duty.)

Vers. 10. But why do we condemn our fellow-Christians, or exclude them from our Communion; Why do we vilifie, set them at naught, or judg them, so long as they only use, and do not abuse their Christian liberty in conforming to the use of some things, (which not the nature of the things themselves, but the just Laws of lawful Superiours make necessary) indeed neither are to be Judg one of another in such things, but Christ is to be the Judg of all, being sent by his Father, and commissionated to that Office.

Vers. 11. As it was long before predicted, *Isay* 45. 23. which Prediction was to have its completion in Christ incarnate.

nate, *Phil.* 2..9, 10, 11. who is constituted the one Supreme Judg of all, to whose Judicature every one must submit, and give account for his own actions. Therefore it is very unreasonable that one private Christian should judg another, and reject one another from Communion, for this belongs only to Christ, and those Governours of his Church, who are his delegates, and are endowed with the power of the Keys and Censures.

Vers. 12. Therefore let this fault be mended by you that are fellow-Christians; do not any longer censure and separate from one anothers communion for such indifferent and circumstantial things as these are; only be careful not to scandalize the weaker Christians, by putting stumbling blocks in their way to hinder their coming clear over to Christianity, cast no gall-traps in the way of weak Judaizing Christians to wound their Consciences, and to cause them to fall back from Christianity, which they will be in danger to do, when they see those liberties used among Christians, which they deem utterly unlawful.

Vers.

Verſ. 14. I am confident, and make no queſtion but that by the coming of Chriſt the Moſaical difference of Meats is taken away, and all Meats are lawful in themſelves to be eaten by Chriſtians; but yet the ſame Meats are unlawful to thoſe, who are ſo perſwaded in their conſcience, and have not yet attained to the right underſtanding of their Chriſtian liberty.

Verſ. 15. But if thou, who underſtandeſt thy liberty, doſt for a matter of this nature deſpiſe and caſt off thy Fellow-Chriſtian, who underſtands it not, and by ſo doing doſt diſcourage him from going on in Chriſtianity; Surely thou walkeſt contrary to the rule of Chriſtian charity, which is, to draw all to piety, and to drive none away; and this will be a great fault in thee, for ſo light a thing as this, to drive him from Chriſtianity, and ſo deſtroy him, for the ſaving of whom Chriſt was content to lay down his Life.

Verſ. 16. Ye may uſe your Chriſtian liberty, but ye do not well if ye ſo uſe it, as to make it tend to an others hurt, for

that will be the defaming of that, which is in it self indifferent or innocent.

Verſ. 17. Chriſtianity conſiſts not in ſuch external matters, (when left indifferent in their uſe, as they are in their nature, and not commanded by lawful Superiors for decency and order) but in the practiſe of Chriſtian vertues, ſuch as obedience to the Laws of Superiours in things not ſinful, mercy, peace, delight to do one another good, to build up one another in piety, not dividing, and hating, and excommunicating one another.

Verſ. 18. All theſe are acts of obedience to Chriſt, that are ſure to be accepted by God, and to be of good report among all good men.

Verſ. 19. Therefore let us moſt zealouſly attend to theſe things, which may thus preſerve peace between all ſorts of Chriſtians, though of different perſwaſions, and which tend to the drawing Men to Chriſtianity, not driving them from it.

Verſ. 20. Let not ſo inconſiderable matters as theſe external things (wherein no Man who is inſtructed in his Chriſtian liberty

liberty, places any Religion further than obedience to the juſt Laws of lawful Superiours) diſturb that peace and unity, which ought to be among Believers, though of different perſwaſions, about indifferent things. For a Man may eat any thing ſimply conſider'd, but if by ſo doing he aliens others from the Goſpel, by deſpiſing and avoiding them, who dare not do ſo, this is a ſin in him.

Verſ. 21. It is not charitable to make uſe of any part of Chriſtian liberty, when by thy ſo doing another Man is deterred from the Chriſtian faith, and by ſome unhappy occaſion of thy miſuſed liberty, is ſo galled and wounded in his Conſcience, as that he cannot with any inward comfort or ſatisfaction go on in the diſcharge of his Chriſtian duty.

Verſ. 22. If thou haſt a clear underſtanding of thy Chriſtian liberty, it is well for thee; but uſe it betwixt God and thy ſelf, not always before Men, when it may be in danger to hurt them, and when it is not neceſſary to reveal thy practiſe in ſuch matters: yet when commanded by lawful Authority, things in-

different in their nature become neceſſary in their uſe) He is a happy Man, who, when he knows a thing lawful, doth ſo manage the practiſe of it, that he hath therein no reaſon to accuſe or condemn himſelf.

Verſ. 23. But there is no reaſon that the ſcrupulous Chriſtian ſhould be evil intreated by thee for not daring to do as thou doſt, when he thinks himſelf in conſcience otherwiſe obliged; for it would be a damning ſin in him to do what his conſcience tells him is an unlawful action; For whoever does any thing (though the thing be in it ſelf lawful) which is in his perſwaſion ſinful, and unlawful, he certainly ſins in ſo doing.

Rom. 15.

Verſ. 1. The more inſtructed Chriſtians, who rightly underſtand the nature and extent of their Chriſtian liberty, ought to help, and relieve thoſe, who do not underſtand it; and to be watchful to keep them from falling into ſin; not to pleaſe themſelves too much by preſuming upon their own ſtrength and knowledg

ledg, ſo as to neglect, and deſpiſe others, who have not ſo much.

Verſ. 2. We ſhould all of us rather do what good we can towards the edification of other Men.

Verſ. 3. Herein following the moſt imitable Example of our Saviour, who did not ſo much conſider the pleaſing of himſelf, as to do what was of publick concernment, reckoning all that befell his Father to fall upon him, and being as tender of God's honour as of his own.

1 *Cor.* 8.

Verſ. 1. We, who are Orthodox Chriſtians, have that knowledg of our Chriſtian liberty, (and therefore ought not to be deſpiſed by thoſe, who in pride of heart ſeparate themſelves from us) that together with our knowledge, we hold charity and the love of God, which inclines us to ſuffer any thing for Chriſt's ſake, ſo that an Idol-feaſt is no trouble to our Conſciences, for we need not to come at them to ſave us from perſecution, a little of this courage and love of Chriſt is much better than all the pre-

tended deep knowledge of thoſe, who chooſe to comply with any Religion, which their own Conſcience tells them is falſe, rather than confeſs and ſuffer for Chriſt, and that Religion, which their own Conſcience tells them is the only true Religion.

Verſ. 2. Therefore if Men pleaſe themſelves with an Opinion of knowledg, from ſuch ſubtilties as theſe, and ſo come to deſpiſe other Men, and not conſider what tends to their good and edification, they are far from the true Chriſtian knowledge, or from directing it to the right end, which is charity, and the edification of our Brethren.

Verſ. 3. If any Man loves God ſincerely, and ſo adheres to him in time of danger, he truly knows him, and conſequently is acknowledged by him.

Verſ. 4. We know indeed that an Idol is nothing in the World, no part of Gods firſt Creation, only an invention and fancy of Men, there is but one true God, all the reſt are fictions of wicked Men, who were firſt the formers, and then the worſhipers of them.

Verſ.

Verſ. 5. There may be many ſuch fictitious deities called by that title, whether in Heaven or in Earth:

Verſ. 6. But we Chriſtians are aſſur'd there is but One true God, the Creator of all things, to whom all Mens Prayers muſt be addreſſed, from whom we had our being, and to whom we are obliged to be his Servants, and to make all our applications to Him; and there is but One Mediator and Lord Chriſt, by whom all things were created, and by whom as the only Mediator betwixt God and us, all our Prayers are addreſſed to Heaven.

Verſ. 7. Yet all Men are not of this perſwaſion, that theſe Idols are nothing, for ſure if they thought ſo, they would not worſhip them; nay, ſome are of Opinion that they are ſomething, and are able to hurt them, and therefore they continue their Heatheniſh cuſtom, to be preſent at the Idol-Feaſts, notwithſtanding theſe very Perſons have received the faith of Chriſt; ſo that their ſick and ſinful Conſciences are defiled and polluted by ſo doing.

Verſ. 8. Now a Man, who is not of this perſwaſion towards the Idol, if he goes to the Idol-Temple with the Idol-Worſhippers, may be a means of confirming them in their Error, it being certain that they will think he comes as they come, with the ſame Opinion of the falſe deity, and of reaping ſome benefit by it, which inconvenience muſt needs be very dangerous.

Verſ. 9. For though the being there, or not being there, be not of it ſelf of any great moment in the ſight of God; yet this care would befit every Chriſtian, ſo to uſe his own liberty, as not to be an occaſion of ſin, or of continuance in ſin to others, by confirming them in their ſinful courſes.

Verſ. 10. For if any Man, who through an erroneous Conſcience goes to an Idol-Feaſt, ſees another at the ſame Feaſt, who knows within himſelf an Idol to be nothing, and eats not out of any religious Opinion, but only as of ordinary meat, Will not he by this means be confirmed to go on in his erroneous courſe?

Verſ. 11,

Verſ. 11. So that the Chriſtian of an erroneous Conſcience ſhall go on in his ſin, and be in danger to be ruined, by reaſon of the others practiſe, who preſumes upon his knowledge, and ſo goes confidently to the Idol, as a meer vanity and thing of nought, not at all conſidering the erroneous Conſcience of his weak Brother; and ſo he makes himſelf guilty, not only of uncharitableneſs to his Brother, but of injury to Chriſt, in betraying a Soul to ruine, for the ſaving of which Chriſt died.

Verſ. 12. And be it granted, that, for one who underſtands his Chriſtian liberty to be preſent at an Idol-feaſt, be not impiety againſt God, yet is it an act of great uncharitableneſs againſt the weak Brethren, in bringing them to a confirmation in thoſe ſinful practiſes, wherein through error they are already, and ſo it may be an impiety and ſin againſt God too, who is concerned in them.

Verſ. 13. Therefore if to eat a Feaſt in an Idol-Temple, or any uſe of my liberty in the ſame kind, be an occaſion of confirming any Chriſtian in an erroneous ſinful

ful practise, or of bringing him to do any thing, which is unlawful, I will be sure to deny my self the use of that liberty (supposed it be such, as by the Laws of Christ truly belongs to me) when it shall prove of such dangerous consequence to my fellow-Christians.

Note. Whatever hath been spoken by way of a plain Paraphrase out of the forementioned places of Scripture, makes nothing at all against any Mans conformity to the use of the Common-Prayer-Book, now by Law established.

1. Nothing out of *Rom.* 14. makes against it, for these following reasons.

1. Because no Man, who is a Christian can possibly be so weak in the faith, unless he be wilful too, as to scruple at prayer as such, it being the great duty of a Christian, or at Prayer in a set-form, because it is authorized out of both Testaments, and was ever the practise of *Christs* Church so to pray, or at the set-form of Common-Prayer established in our Church, because it is conform to all ancient Liturgies, and to the Liturgy of the

Roman

Roman-Church too, (is not denied) so far as that is conform to the Prayers of the ancient and primitive Church, but no otherwise, besides every branch of it is reducible to the Lords Prayer, the Creed, and Ten Commandements, is agreeable to Scripture, and most delivered in the very Scripture-phrase; and framed up according to St. *Paul*'s prescribed Model. 1 *Tim.* 2. 1, 2. *Vid.* Dr. *Hammond. Annot. in Locum.*

2. All this supposed, and as easie to be proved as supposed; I believe no Christian can pretend to that tenderness of conscience, as to be grieved in his conscience for doing that, which is so agreeable to God's Word, and the practise of all the Church-Christian all the World over.

2. Nothing out of 1 *Cor.* 8. makes against Conformity, unless these weak Christians will say, which I know they will not, least they should be accounted wicked, rather than weak. 1. That God is an Idol. 2. That to pray to God in his House of Prayer, or to be present at Christian Festivals and Services in his Temple

Temple is Idolatry; beſides if any ſhould be ſo perverſe, and yet mask it under pretence of tenderneſs of conſcience, as to be offended at us in ſo doing, and by ſo doing diſcharging our duty, I do not ſee how we can leave off theſe things to gratifie them, for we have conſciences as well as they have, and as tender, apt to be grieved, as theirs; and we underſtand our Chriſtian liberty as well as they do, and it may be in ſome things better too, for we know this liberty is not ſo in our power, as to uſe it and not uſe it, when we pleaſe to gratifie and comply with every paſſion and diſtemper, but we are bound up by Laws, which by Authority deriv'd from God's Laws, have power to bind the conſcience, to ſerve God in ſuch ſet-forms, and at ſuch ſet-times, neither do I ſee how any power upon earth can diſoblige us from obedience to thoſe juſt Laws, which are impos'd upon us by lawful Superiors, how can we to ſatisfie another Mans conſcience, take off our obedience from thoſe, whom we are commanded to be ſubject to, not only for wrath, but alſo for conſcience ſake, *Rom.* 13. 5.

13. 5. our Christian liberty hath freed us from the Ceremonial Law of *Moses*, but not from any Christian rules left us by Christ and his Apostles. We must not use our liberty for a cloak of maliciousness, 1 *Pet.* 2. 16. nor pretend it to destroy Christian duty; Christ hath freed us from many yokes, but not from that of subjection to God, and lawful Superiors. I desire, as the Apostle speaks, that our moderation, and meekness may be made known unto all Men. *Philip.* 4. 5. Yet we must not be so moderate to Men, as to be cruel and injurious to God; whatever the Law of Christ forbids may not be tolerated, any thing in its own nature besides is tolerable enough, there is nothing intolerable but sin, and for Magistrates to tolerate that, who have a power to restrain it, is to make themselves guilty of the commission of it. To deny the true God, and set up a false is intolerable, it is against the first Commandement. To worship God after our own wills, and not according to Gods will is intolerable, it is against the Second. To take God's Name in vain in words, or works, in

words to ſwear for him, in works to ſwerve from him, to pretend for Him in words, and practiſe againſt him in works, is intolerable, it is againſt the Third. To make all things common, and nothing ſacred, is intolerable, againſt the Fourth. To deſtroy order, and bring in confuſion, to cry down Magiſtracy and Miniſtry, to bring in a parity, where God would have a ſuperiority, to impower the Servant againſt the Maſter, the Child againſt the Parent, the Subject againſt the Soveraign, and ſo make one Mans will a Law to take away another Man's life, is very intolerable, and a breach of the Fifth Commandement. This is the Commandement we have moſt a ſpite at, but it is the commandment which preſerves us all, and in the well keeping of it, conſiſts upon the matter the well obſervance of all the reſt. To give another Man power to take away my life, to defile the Matrimonial Bed, to injure a Man in his goods or good name, to have a will to do it when he cannot, and actually to do it whenever he can, are all intolerable, and breaches of the other Commandements. If ſuch things as theſe

may

may be tolerated, nothing is intolerable; nay, nothing but will be intolerable, though tolerated; for I think it as intolerable to live where all things are tolerated; as where nothing is. No Man, who hath any Religion at all, can pretend a Toleration for these things, which are against all Religion, and all Reason too. Now because the Laws of God have so little influence upon Mens lives, unless there be *Custodes utriusque tabulæ*, in the Church, to see that both Tables be kept, that of Religion, and that other of Justice; Therefore God hath invested Magistrates with a power and authority, and left many Precepts to command our obedience and subjection to them, for to make other humane Laws to press on the observance of God's Laws, and that Gods Law of Religion may be observ'd in the best manner, the Church hath framed up Liturgies, instituted decent Rites and Ceremonies, all according to Apostolick Rules. 1 *Tim.* 2. 1, 2. 1 *Cor.* 14. 40. and if Men may be indulged a liberty to be exempt from humane Laws, which are as the Ark wherein Religion is preserved,

God

God's Laws will in time be of very little regard among us; Thus have I (good Reader) only to give some People satisfaction, if possible, taken upon me this task upon the Common-Prayer-Book, to work People into a better esteem of it, and that they may without any scruple of Conscience conform to it.

Farewell.

FINIS.